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Chronicle

Home News.—The Democratic Convention opened at Houston, Texas, on June 26 under the most favorable auspices for a successful and harmonious party action, and an enthusiastic campaign to follow.

Pre-Nomination Activities Nearly every party leader joined in the movement to present a united front to the country, a large portion of which was listening-in on the radio. As the delegates assembled at Houston, it was conceded that Governor Smith was within fifty of the required two-thirds' vote, 733 1/3. Shortly after that, Ohio decided to go for Smith on the first ballot, if it should prove necessary; Arkansas, on an apparent promise of the vice-presidential nomination for Senator Robinson, permanent chairman, also went for Smith.

Two most extraordinary demonstrations interrupted the speeches of Claude Bowers, Temporary Chairman, and of Senator Robinson, Permanent Chairman, respectively. The first took place when the speaker demanded justice for the farmers, and, according to observers, had been carefully staged. A parade took place, and great enthusiasm was shown. The second came when Senator Robinson departed from his prepared speech and demanded religious freedom. This demonstration was ad-

judged to be spontaneous. Several Southern States, hostile to Governor Smith, refused to join.

The nominations went according to schedule. In order, they were for Senator George, of Georgia; Governor Smith, of New York; Evans Woollen, an Indiana banker; G. E. Ayres, of Kansas; Senator Reed, of Missouri, who had attempted in vain earlier in the proceedings to bid for dry support; Senator Gilbert M. Hitchcock, of Nebraska; Cordell Hull, of Tennessee, and Jesse H. Jones, of Texas.

The discussions on the Platform centered mainly around the Prohibition plank. The Protestant forces, led by Bishop Cannon, demanded a declaration committing

the party against any modification of present legislation; the wets demanded a modificationist plank, and the moderate dries called for a promise of law enforcement. The latter view prevailed, with the added concession to the dries of naming the Eighteenth Amendment. Senator Glass, author of the plank, explained that it did not commit any Democrat against modification. Another important plank, said to be entirely acceptable to the farmers, was on agriculture. It promised Government help in disposing of the surplus, but did not adopt the equalization fee. A protective tariff was declared for; a Federal Department of Education was by implication rejected; the principle of free competition in industry was maintained, and practically all demands of organized Labor were accepted, including the right of collective bargaining, and condemnation of present use of the injunction in labor disputes. The Platform put the party on record as against centralization, bureaucracy and the multiplication of offices, and for a revival of local self-government.

The strategy of the anti-Smith forces, described as being virulently bigoted, was evidently to use Prohibition as a pretext for making it impossible to nominate Smith, and when that failed, to bring about such

a situation of discord as to make his election virtually impossible. Smith, however, accepted the dry plank of the moderates, and the voting proceeded without any debate on the platform. Governor Alfred E. Smith was nominated on the first ballot through a change of votes on the part of Ohio. At the end of the balloting, he had had 724 2/3 votes, with 733 1/3 needed for a choice. Ohio's added forty-four votes put him over. After that many States changed votes, the final total for Smith being 849 2/3. Of the 249 votes cast against him, 129 were from Southern States. Senator Robinson of Arkansas was nominated for the

Vice-Presidency, receiving all but sixty-eight votes. Governor Smith, in accepting the nomination, announced his acceptance of the platform with regard to law enforcement, promised to enforce all laws without reservation or evasion, but informed the Convention that his views on the modification of the Volstead Act had not changed.

Austria.—The rulings of two Austrian courts were set aside when the Ministry of Justice refused to grant the request of Hungary for the extradition of Bela Kun.

Bela Kun
Trial

The Court of Justice of Vienna and the Court of Appeal of First Instances granted the extradition request, but the Minister of Justice ruled out the evidence of the Soviet emissary's responsibility for the murder of two Ukrainian officers during his rule in Budapest on the ground that the crimes were political. As a result of this decision Bela Kun was tried before a Vienna court of Justice on charges of using false passport and of conspiracy to cause disturbances in Vienna on May Day. A sentence of three months' imprisonment was imposed on the Bolshevik agitator, while his secretary, Helen Breuer, was sentenced to a month's imprisonment for her share in the plot and George Mayerhofer, the Viennese accomplice, was discharged. Since the former dictator of Hungary has already spent two months in jail his expulsion to Russia will take place at the same time as Miss Breuer's. The criticism which followed the refusal of the Minister of Justice, Franz Dinghofer, to extradite the Red agitator was so violent that Dinghofer resigned and a Cabinet crisis was averted only when he accepted the post of President of the Supreme Court. Prime Minister Msgr. Seipel took over the duties of the Ministry of Justice until a successor to Herr Dinghofer is named.

The Austrian Socialists took advantage of their colleagues' victory in the German elections to revive the question of *Anschluss*, union with Germany. A counter-

Anschluss
Revived

balancing action came from Msgr. Seipel's Conservatives who refused to consider annexation with any Socialist Government. It was felt that the Pan-Germans might withdraw from their agreement with the Chancellor and vote with the Socialists. But even in this event there would not be a sufficient majority to pass the proposition through Parliament. Msgr. Seipel, to conciliate his Pan-German allies, has avoided any statement of his attitude towards annexation, but the present agitation may call forth a definite statement of his opposition. With Austria sixty per cent Conservative and only forty per cent Socialist, it was thought that there was little danger of a forced measure.

Belgium.—The controversy over the inscription on the balustrade of the new Louvain Library came to a climax as the time drew near for completing the work and holding the dedicatory exercises, scheduled for July 4. The protested inscription, *Furore Teutonico diruta, dono Americano restituta* (Destroyed by Teutonic fury, restored by American generosity) was being defended by the architect, Mr. Whitney Warren, against the opposition of the Rector of the University of Louvain, Msgr. Ladeuze. Sentiment in the faculty of the University and in the student body was divided, and the citizens of Louvain and the people of Belgium were aligned with the two opposing factions. The architect appealed to the fact that the inscription had been approved by the late Cardinal Mercier, while Msgr. Ladeuze and his associates pointed out that the wording was not consonant with the changed temper of the times. Mr. Warren was unwilling to accept the substitute wording which had been proposed. "Destroyed in war, restored in peace." Workmen who were preparing to place the original inscription were stopped by the police with a court order on June 23.

China.—The officially reported date of the death of Chang Tso Lin was June 20, though he probably died shortly after the explosion which wrecked his train. Preparations were made for a magnificent funeral. His twenty-seven-year-old son, Marshal Chang Hsueh-liang, succeeded to his claims as Governor of the Fengtien Province and Dictator of Manchuria. Outlining his policy, he declared for the establishment of peace in Manchuria, a foreign policy of equal treatment for China with eventual abolition of unequal treaties, domestic reorganization, a peaceful settlement of all difficulties with the Nationalists and the development of general education. To this last purpose, he pledged the \$10,000,000 inherited from his father. He welcomed foreign investments, especially American, but only on a basis of equality of control. Swinehart, an American, former aide of Chang Tso Lin was drowned while swimming near Tokyo.

Funeral
of Chang

The Nationalists raided the Soviet consulate near Tientsin to search for Communist propagandists and literature but found none. Their attitude towards Japanese interests and residents in the country has been so reassuring that Tokyo ordered the recall of the flotilla previously sent up the Yangtse. A rumor that American marines had been withdrawn was officially denied.

Foreign
Relations

Czechoslovakia.—At the seventeenth convention of the Slovak National League, which took place at Lorain, Ohio, May 31 and June 1, resolutions were passed calling for an intensive urging of the fulfillment of those clauses in the Pittsburgh Convention of 1918 which provide for Slovak autonomy. American Slovaks were asked to co-operate with parties in Czechoslovakia working for this end, and a committee was resolved upon to confer personally with President Masaryk on the question of Slovak rights. Ivan Bialek, who was elected President of the League, expressed in his inaugural address a suspension of judgment as to the policies of Msgr. Hlinka, the Slovak Nationalist leader. At the fifth general convention of the National League of Bohemian Catholics, held on June 14 and following in Chicago, preparations were proposed for a national pilgrimage to Czechoslovakia in

Slovak
Bohemian
Conventions

Louvain
Library
Dispute

1929, to take part in the millennial celebrations in honor of Sts. Cyril and Methodius, and the importance of the work of religious reunion was pointed out by Dr. Dostal, editor of the Bohemian *Hlas*. The federation of all Catholic Bohemian societies in the United States was urged.

France.—A special session of Parliament passed Premier Poincaré's measure for the legal stabilization of the franc on Sunday, June 24. The bill fixed the value of the franc at 65.5 milligrams of gold 900 fine, equivalent to 3.93 cents. New silver coins of five and ten francs, and a gold piece of 100 francs, were authorized by the same measure, which further provided for the issuance of currency, covered by a gold reserve of thirty-five per cent. This measure marked the termination of nearly two years of struggle of the present Government to check the decline of the franc, which in the first eight years after the War fell from a figure very close to its original of 19.3 cents to a low level of 1.94 cents in May, 1926. Virtual stability has been in effect for the past year, as the Bank of France sustained the rate of exchange by buying foreign money at a practically uniform rate to discourage speculation in the franc. Foreign credits thus secured were used to increase the gold reserve.

Germany.—The Socialist Chancellor Designate, Hermann Müller, after much discouraging opposition, received the reluctant approval of the five parties forming a majority in the Reichstag for his "provisional" Cabinet. The two Populists, Gustav Stresemann and Julius Curtius, were returned as Ministers of Foreign Affairs and of Commerce. Dr. Carl Severing was finally awarded the Ministry of the Interior, which had long since been pledged, and the Finance portfolio rejected by him was entrusted to Dr. Hilferding. The Centrists agreed to be satisfied with the combined Ministry of Transportation and Occupied Regions, for which Dr. Guerard was named. It was predicted, however, that two more portfolios would be placed at the disposal of the Centrists in the Reich, presumably those controlling labor and judicial matters. In the present distribution these two offices have been assigned to the Democrats, Eric Koch and Dr. Deitrich. It was admitted that the present solution would be revised in the Autumn by one based on the Parliamentary "Big Coalition" which also will be accorded power in Prussia.

Ireland.—So intense was the interest in the Government proposal for the amendment of the article in the Free State Constitution dealing with the method of choosing the membership in the Senate, that the Dail continued the debate on the subject through an afternoon and a full night, thus holding the longest continuous session in its history. Since it is universally agreed that the present mode of electing the Senators is cumbersome and ineffective, several plans have been considered both by the

Government and the Opposition. The simplest of these was offered by Eamon DeValera, who contended that the Senate was unnecessary and was a needless burden on the taxpayers, and that, hence, it should be abolished. Should the Senate be continued in existence, however, he demanded that the electorate should have a direct vote on its candidates. The Government plan advocated that the Senators should be elected from a panel of representative persons drawn up by the Dail and the Senate itself, and that the voting on this panel should be limited to the members of both Houses in accordance with the proportional representation system.

Italy.—General Nobile was rescued from the ice floes where he and his companions had been stranded since May 25, by a Swedish flier, Lieutenant Einar Lundborg, who landed on the ice with a specially equipped plane on June 23.

A second attempt to aid the marooned party ended disastrously, when Lundborg's plane overturned on the ice. Nobile, who had been seriously injured in an ice jam, protested against being the first to be rescued, but the arguments of his companions prevailed, and he was taken to the base ship, Città di Milano, to aid by his advice in guiding the search parties. He held out small hopes for the finding of the group carried off by the Italia after the first crash, and expressed the fear that the dirigible had been destroyed by fire before the remainder of the crew escaped. Meanwhile the search continued, with unconfirmed reports that Amundsen and the crew of the French plane had been found.

Jugoslavia.—Extremely threatening political conditions continued without any definite heading-up of the situation created by the assassination by a Montenegrin Deputy on June 20 of Paul Raditch and Dr. Basaritchek. All parties were waiting with anxiety on the sick-bed of M. Stefan Raditch, the leader of the Croatian Peasant Party, Dr. Singer, the famous diabetes specialist, was summoned to attend him from Vienna. Every possible effort was being put forth by King Alexander to avoid an outbreak and to pave the way for future reconciliation of the warring elements. The King was visiting M. Raditch's bedside twice daily, and the latter was reported as declaring his desire that the national wounds might be healed. Fears, however, were expressed on all sides as to whether it would be possible for the present Cabinet to hold together.

The utmost solemnity attended the funerals of the slain Croatian leaders. A funeral Mass was celebrated for them in the Catholic Church in Belgrade, and 40,000 persons met the bodies on their arrival in Zagreb, Croatia. In spite of the intense feeling in Zagreb, the final obsequies passed off without disorders, although they had been preceded by rioting on June 22, in which four persons were killed, 62 injured, and over 180 arrested. The riots, however, were put down by the police, and were not reported as recurring.

Mexico.—During the week of the Democratic convention, little attention was paid in the American press to events in Mexico. The election for the Presidency took place on July 1, after this edition went to press, and the account of it will be given next week. There was only one candidate, General Obregon, and little trouble was expected at the polls. Meanwhile, discouraging news for a prompt settlement continued to come from Rome, where there still existed a keen sense of the bitter injustices suffered under the present regime. At the same time, continual propaganda appeared in the American press claiming that a financial settlement was near. It was thought probable, however, that Ambassador Morrow would be able to do nothing in view of the fact that the new civil code, which was to be promulgated on August 1, after two postponements, contains hundreds of provisions utterly unacceptable to all foreigners, but in line with the most advanced Socialist thought. Little news of insurrectionary activities leaked through the censorship, except the bombing of the Laredo-Mexico City train, said to have been accomplished by the famous "Colonel" Agripina, a lady of high birth, who has been leading the insurrectionary forces. Almost daily attacks continued to be made in the west and south by guerilla forces.

Poland.—The most strikingly dramatic maneuver of Marshal Pilsudski's career was recorded when within less than half an hour he effected a complete change in Government. Shortly after he had presented the resignation of his entire Cabinet to President Woscicki, M. Bartel, former Vice-Premier, was named Premier and presented the list of members for the new Government. On the day preceding his resignation the Marshal belabored his Cabinet for permitting what he considered a triumph for the Sejm in the recently enacted budget bill. The bitter harangue so angered his Ministers that they tendered their resignations and left the chamber, but within an hour they returned and agreed to retain their posts. However, M. Pilsudski gave ill health as the reason for his resignation. In the new Cabinet the Marshal retained the portfolio of War and the office of Inspector General of the Army. Only two of the former Ministers have been dropped and these two had incurred the disfavor of both Pilsudski and Bartel. It was predicted that the new Government would pursue the same policies as the Pilsudski Cabinet and that the Marshal would remain the real head of the Government.

Rumania.—A divorce was obtained by Princess Helen on June 21 from her husband, Prince Carol of Rumania. The indictment stressed Prince Carol's "violation" of the sanctity and dignity of his marriage to her in 1921. Her lawyer, too, charged abandonment of the child King, Michael. The Court granted an absolute divorce, and ruled also that the custody of King Michael had been fixed already on account of his kingly station and that it therefore was not subject to alteration.

Russia.—A decree was recently reported as being issued by the Sovnarkom forbidding all religious organizations in the Federation of Soviet Republics to take part in the administration of any groups of women, young people or children, singing, sewing, or reading circles, etc. Libraries and reading rooms in connection with churches or meeting-houses were forbidden. Religious services in factories were forbidden, and only permitted in hospitals and prisons at the express request of persons actually dying or fatally ill. Registration of all the clergy was also required. The new restrictions were said to be part of a general Governmental reaction against the tremendous growth of sectarian religious activity (Baptists, Old Believers, etc.), in recent times, especially among the workers and young people.

League of Nations.—A statement was reported from Geneva on June 23 that was said to have been made by M. Walko, Hungarian Minister of Foreign Affairs, to the effect that his Government was unable to accept the Rumanian plan for the settlement of the claims of Hungarian optants in Rumania. The plan called for the reimbursing of the Hungarian optants by reducing the payments from the Hungarian reparations due to Rumania. The matter was then ruled to be out of the League's control, and left to settlement between the two parties concerned. Fear was felt that the matter would now again be brought up before the League.

In the course of discussion in the Council of the League on the Albanian complaint against the Greek Government, M. Politis, the Greek authority on international law, stated that it was not the intention of the League minorities treaties to perpetuate the existence of minorities in the respective countries. He also wished the Council to make it impossible for minorities to lay their complaints directly on the table of the Council. On the other hand, a note was addressed to the Secretary General of the League by Dr. Wilfan, president of the National Minorities Congress, and Dr. Ammende, the secretary general, objecting to the appointment, rumored as possible, to the post of Director of the Minorities Section of the League, a citizen of a country which itself has minorities.

Mary H. Kennedy is disturbed over a recent article in *AMERICA* entitled "This is a Reading Age." She writes with some heat about it next week in "This Is an Advertising Age."

George Barton's articles about our Catholic glories are always welcome. He will write about "The First Catholic Chief Justice." Mr. Barton is on the staff of the *Philadelphia Inquirer*.

"A Hard-Boiled Baby" is an expression from James William Fitz Patrick concerning some tendencies of our age.

"Colleges Do Not Appreciate Industry" is the expressive title of a dialogue by C. J. Freund, an Apprentice Supervisor in Milwaukee.

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The Educational Convention of 1928

SO customary is it to stamp every convention as "the most successful in our history" that the phrase is rated in the scale of truth with obituary notices and tombstone inscriptions.

But in truth the 1928 Convention of the National Catholic Educational Association at Chicago can be ranked with its most brilliant predecessors. Chicago can always be depended on to play the gracious host. It can also be relied upon to furnish numbers without sacrificing quality. Tested by quantity, quality, and the freedom of the city, the Chicago Convention at once rises to the top.

It is particularly pleasant to record the annually increasing number of Sisters and lay teachers at these conventions. Time was, and withir recent years, when representatives of either group were well nigh as rare as the fabled roc. While the laity, *rari nantes in gurgite vasto*, generally exercised the right of free speech in a manner welcome to the delegates, the Sisters were wont to sit as silent as one of Mrs. Malaprop's engraven images. Like ghosts, they did not speak until spoken to, and sometimes not even then. Silence was golden, they thought, and they needed no silver.

One reason for the larger number of Sister delegates is the remarkable growth in the last few years of colleges and high schools for girls. Why they have broken their former conspiracy of silence, they themselves can best explain. Whatever the reason, the conventions are the richer for the share accorded in their wisdom and experience. Catholic education in this country owes a debt to the spiritual ancestors of these Sisters which can never be repaid, and should never be forgotten. In silence, poverty, and abnegation, they laid deep the foundation upon which we now strive to build. If we can recapture their precious spirit, the future of our schools is assured.

The confidence expressed by the Bishops in their Pastoral Letter of 1919 is fully merited by the Association in 1928. For twenty-five years it has served as a national

clearing house and a place of exchange for Catholic educators. Never legislating, imposing no force save that which is inherent in vital principles clearly demonstrated it has exercised an influence on Catholic education of inestimable value. The National Catholic Educational Association begins its second quarter-century with its place in Catholic education in the United States firmly secured. What it has done in the past, is but little compared with what it hopes to do in the future.

A Guild for Catholic Lawyers

OUR brethren of the bench and bar have been somewhat neglected in the matter of religious associations devised for their exclusive benefit, and the recent establishment in New York of a Guild for Catholic lawyers draws attention to this fact. The dentists in Boston have their Guild of St. Apollonia, and in some localities, it is reported, Catholic physicians have also organized, although the fragmentary accounts at hand lead to the belief that these groups are few, as yet, and struggling. The sole Guild for Catholic members of the bar in this country, as far as we know, was recently established in New York under the inspiration of the Rev. William E. Cashin, formerly chaplain of the famous prison at Sing Sing, and now rector of the Church of St. Andrew.

That there is any connection between Father Cashin's former occupation at Sing Sing and his later task of founding a religious association for lawyers, is not, of course, to be thought of! Father Cashin lives within the shadows of the law courts of New York. His is an understanding of the needs of bench and bar, of plaintiff and defendant, that is indeed rare, and just as he does not despair of the reformation of a newly released guest from Sing Sing, so he knows the vast field for good that can be tilled by a group of lawyers, Catholic in life as well as in name. In the spirit of the pioneer, Father Cashin put his hand to the work. Last May, a public retreat for lawyers was held in St. Andrew's church, and since that time, organization has gone forward so rapidly that the Guild will soon be able to function as an agency for the social, intellectual and religious welfare of its members.

For this newest of Catholic associations in New York the future is very promising. We venture to hope that the example of the metropolis, which is "the wickedest city in America" only to those who do not know it, will be followed in other parts of the country. Since the members of the Guild will pledge themselves to uphold the highest ideals of the profession, an influence that is sorely needed will be created and used.

It is as absurd to indict a whole profession as it is to indict a whole nation; yet the leaders of the bar are well aware that it is imperative to devise ways and means to put a stop to certain practices which are bringing an ancient and honorable profession into contempt. Sharp action will probably be found necessary,—possibly, even, the intervention of the State. But there can be no more powerful support to the bar associations, undertaking the work of reform, than a body of lawyers sworn to defend the most unimpeachable professional and religious ideals.

We bid the Guild of Catholic Lawyers welcome, and pray that a similar association will shortly be founded in every city in the country.

Politics, Propaganda and the Schools

IN season and out, by cartoons and capitals, the Hearst newspapers have expatiated on the benefit to the nation of the Federalized school. Any old wind will blow a kite, is their motto. But occasionally they are so unlucky as to choose a breeze that blows the kite back to the ground.

In a recent syndicated editorial a Hearst writer argued that the disclosures made during the investigation of the Power Trust demanded a Federal Department of Education. "Shade mars the beauty, stifles the growth, and weakens the strength," he wrote, "of all things that thrive in the sun." Now of late "a sinister shadow" had been "cast athwart some of our public schools by the intrigue of the Power Trust." "Colored" text books, "biased lecturers," and "educational officials in the pay of the Trust" were among the objects which cast this sinister shade athwart the schools, threatening to mar their beauty. "This nation," concluded the editor, "needs a Secretary of Education to guard against just such activities as those revealed in the probe of the Power Trust."

The frankness of the Hearst editorials on Federal education is admirable. Speakers for the National Education Association and allied groups may protest most vehemently that the Curtis-Reed bill does not and never can infringe upon even the most insignificant of local rights. Your Hearst editorial will have none of this reassuring susurrations. Its argument always shows with commendable force that what is desired is a Federal Department which will promptly divest every State in the Union of every right it may claim over its own schools.

The most recent Hearst editorial is no exception. It demands a Federal Secretary of Education who shall choose the text books for the schools, appoint and debar school lecturers, and exercise a control over the local administrators which under the Constitution belongs to the respective States. Obviously, if Washington is to assume the duty and the responsibility of protecting the schools from harmful texts and lectures, Washington must be conceded the right to examine all texts, to scrutinize the qualifications of all lecturers, and to remove dishonest or incompetent administrators. With this right granted, along with the rights implicit in it, the States would have no control whatever over their own schools.

That, precisely, is the logical conclusion of the philosophy underlying the plan for the establishment of a Federal Department of Education.

It is highly amusing to observe the trustful assumption of the Hearst editor that no Federal official has ever been found faithless to his trust, and that Federal Departments are never guilty of disseminating political and other propaganda. This assumption discloses an ingenuous faith in his fellow-man which rumor does not ordinarily attribute to the owner of the Hearst publications.

In view of the Cabinet members who went out of office

a few years ago, and of the fact that one among them, despite the condemnation pronounced against him by the Supreme Court of the United States, has somehow managed to keep out of jail, it is not hard to calculate what would have happened to the public schools had a Federal Secretary of Education sat in that Cabinet. The mere circumstance that a politician is called upon to administer a school system does not establish him in immutable rectitude. Departments, Bureaus, and Cabinet officers have played fast and loose with honor and decency in the past. Given the occasion, they will repeat the performance—even Departments and Secretaries of Education.

Old-Age Pensions

AMONG the measures which the late session of Congress declined to consider was a joint resolution introduced by Representative W. I. Sirovich of New York. This resolution proposed a commission, to be made up of four Senators and four members of the House, appointed by these bodies, two representatives for the workers, two for the employers, and three for the public, for the study of the problem of old-age pensions "from every angle."

It is difficult to understand under what constitutional warrant such a commission would work. But as Congress took no action, and future Congresses probably will follow suit, that aspect of the question may be waived.

We do not agree with Dr. Sirovich that the problem is one which pertains to the Federal Government, but we heartily endorse his contention that it needs study. Even the National Civic Federation, which appears to oppose State as well as Federal old-age pensions, admits that indigence among the aged is a vexing problem that must be faced. According to the Federation's figures, about forty per cent of Americans over sixty-five years of age have no income from work or business. Of the total number of cases studied, about forty per cent are aided by their children and friends, and sixty per cent receive no aid from these sources.

Industrial pensions maintained by the larger corporations meet some individual needs, but these are so few that they hardly affect the general situation. As Dr. Sirovich remarks, only a small percentage of industrial establishments can afford to give them, and only a small percentage of the workers stay with one corporation long enough to qualify for them. The occasional worker, the worker who through no fault of his own has never been able to secure a living wage, and the worker disabled through failing health, must, under the present system, solve the problem of subsistence unaided.

It must be admitted at once that it is not within the power of statute law and political action to secure for every citizen a comfortable old age. On the other hand, it is fit and proper that the State should cooperate with the individual worker to secure for him, through some form of old-age insurance, a decent competence for his declining years. Here, it would appear, is one of those cases in which, since the individual cannot protect himself

adequately, the State is justified in extending its protection.

The question bristles with grave difficulties. To help this or that aged person, whether by private initiative or through State aid, does not solve it. Dr. Sirovich is right in demanding that we get to the root of the matter, and find out what causes old-age indigence. Perhaps the State can do more than it now does to change the social and economic conditions which allow so overwhelming a portion of this world's goods to remain in the hands of the few, while they condemn the many to a life-long struggle with destitution. At least, it can admit that old-age indigence constitutes a serious social problem and call upon all its resources to discover and destroy the factors which create it.

Irreligious Colleges for Girls

WHETHER our young women suffer greater harm from the irreligious college than our young men is, perhaps, a debatable point. Dr. Leslie Glenn, secretary of the educational department of the Protestant Episcopal Church, who has been conducting an investigation of colleges for women, believes that more harm is sustained by the young women, since in the colleges for women "the tone is more agnostic and critical of religion."

This conclusion appears to be sustained by a series of special articles on the higher education of women concluded last month in the *New York Times*. The author of these articles, Miss Mary Lee, is at great pains to defend the modern student, attributing to her an overmastering desire "to know the scientific facts of life." She is "interested in conduct, not faith." She "applies the method of science in her thinking on religion," following, "no matter where it may lead her." Quite commonly she reaches the conclusion that religion means "a more strict accountancy to yourself than to any Divine power." Even according to Miss Lee's own showing, the "Divine" is fairly well eliminated from the life of the student. "You are your own god," is the final conclusion which she attributes to the college girl. That is why, although Miss Lee does not seem to grasp the significance of the situation, the student rarely attends any exercise of religion, and has definitely rejected "the old religion" to replace it by a worship of self.

"Religious conditions in American colleges are more alarming than most people suspect," said Dr. Glenn, in an address given in New York last month. Religion has ceased to influence their policies, and faculties tend to become definitely anti-Christian, especially in the departments of philosophy, applied psychology, and sociology. In some cases, he finds, the student who wishes to take part in religious exercises has been subjected "to mild persecution." In all the colleges, "there is an amazing idealism that scorns almost all forms of organized religion."

There is nothing new in these criticisms. Unfortunately the evils which they denounce have been tolerated so long that they have become part of the normal academic

environment. It is indeed regrettable that thousands of Catholic girls are found in these institutions. Usually the children of parents on whom religion exercises no real influence, exposed daily to attacks upon the religion they at least nominally profess and upon the morality which they should practise, few will escape unscathed, and many will be lost to the Church. And for their souls God will demand an accounting on the great day of judgment.

Enforcing Prohibition

IT is a gruesome catalogue that the *Chicago Tribune* has recently compiled. Admittedly incomplete, it gives the names of 126 persons who have been killed by Prohibition agents since January, 1920, when this sublime experiment in morality went into effect.

Out of these 126 cases, only four convictions for murder or manslaughter have been secured.

But these killers are not the sole aid of the Federal Government in promoting this great moral experiment. Other agents have been accused, and in a few instances convicted, of a variety of crimes, among which robbery, bribery, perjury, and rape, are included.

Just how many cases should be catalogued under each of these shameful heads cannot be stated with accuracy. The Prohibition Unit guards its records carefully. Now and then, according to the *Tribune*, an agent dropped without ceremony will talk, and shortly after taking his post last year, the Federal Prohibition Director admitted that some of his agencies were "honey-combed with graft and corruption." Some of his agents, he said, were "like hordes of wild beasts." Others not only freely violated the laws which they were supposed to enforce, but other laws as well, and set the local authorities at naught. Within the last year, the Prohibition Director has ousted, as he boasts, more than 600 agents on charges ranging from petty graft to impairing the morals of minors.

It is of record that a great political party recently adopted the dryest of all bone-dry planks for its platform, and howled down the scholarly Dr. Butler of Columbia who asked the delegates to shape their views according to the facts and right principles. That same convention, according to responsible journalists, was one of the wettest in its personal habits on record. In tones of austere asceticism and patriotism its members voted for Prohibition, and then went out to take a drink.

In fact neither of the platforms of the two great political parties gives much hope that there is left in public life any man with enough courage and wisdom to rise above political expediency to the level of statesmanship. In spite of the expressed declaration of its author that the dry plank of a Convention which nominated a wet candidate does not commit any one to banish from his mind the thought and hope of modification, the recent Conventions have done little to raise the cause of purity of public life from the depths into which it has sunk.

Some day an American of the stature of a statesman will arise to bring this country back to sanity. His first attack, we believe, will be directed against that monster of fraud, tyranny and corruption which is Volsteadism.

Round-Table Discussions with Protestants

LINDLEY JOHNSON, JR.

WITH the realization that many of their non-Catholic friends are blindly groping at this moment for a religion which will give them absolute certainty for uncertainty, and satisfy every longing and remove every doubt, a small group of Catholic laymen living in or near Philadelphia have, on their own initiative, though with the approval of their clergy, embarked upon an undertaking which, while probably by no means unique, has so far as is known been untried in that city. This experiment consists primarily in bringing the Catholic Church directly to the non-Catholic by means of a series of "Round-Table" discussions. The idea originated in the following manner.

One of these Catholic men who lives in the suburbs joined a lawyer friend of his in the train one morning some months ago. This lawyer friend, entirely without the tact with which members of the bar are supposed to be equipped, almost immediately launched into a scathing attack on a certain U. S. Senator from a western State, whom he accused of all sorts of unbecoming conduct, including that of being a Catholic.

In this lawyer's opinion it was the Catholic Church, and not the oil interests or Wall Street or any other group, clique or interests, which stood in need of investigation, for "Rome" had evil designs on America, especially on the United States Government, and Governor Smith's election would be an awful mistake, etc., etc. For about ten minutes this sermon continued, during all of which his audience kept quiet.

After the good man had finished his little speech, he was told that he had been talking to a Catholic, that what he feared was not a reality but a nightmare, and that however wicked the Senator might be, he at least was not acting *sub rosa* as agent for the Pope.

Apologies, of course, followed, and as the lawyer is nothing if not outspoken he was urged to get more of his "morning hate" off his chest. His next chapter in the story dealt with the "confessional," which he classed as a "contemptible thing" and "utterly unnatural," etc., and all of this with a cock-sure air of "I know more about Catholicism, being a Protestant, than you who have been one all your life." He went on to say that "You know, of course, that the 'confessional' is nothing less than a system by means of which the Pope of Rome can keep his finger on the pulse of the world. He has clever priests everywhere who can sound out public opinion and political currents through use of the 'confessional' and the information thus gained is at once passed on to Rome." These are not the lawyer's exact words, but they do convey his meaning, and there was no mistaking his own belief in what he thought were facts.

Readers of AMERICA and other Catholic periodicals will at once recognize the difficulty of trying to convince minds of this type of their error, but it was worth the attempt.

so the Catholic replied that whatever else it was, the "confessional" was no spy system. On the contrary, it was, even if he did not know it, of Divine origin and an unspeakable blessing. Furthermore, tens of millions of confessions were heard every year, year after year, and could his lawyer friend tell him of even one single and solitary instance where anything told a priest under the seal of confession had ever been revealed? No, of course, he could not.

The direct result of this twenty-minute talk was that the Catholic suggested before leaving the train that he and his Protestant friend each invite two or three men friends and at some time in the near future have dinner together, and after it, a free, frank and full discussion of questions in which the Catholic Church was concerned (or supposed to be). "Life is too short to go through it carrying on your mind a perpetual suspicion or fear of your Catholic neighbor. You are damning him for holding beliefs which never enter his head. You should be honest and intelligent enough to find out first what it is he does believe, before you look at him with suspicion and hatred."

In a short time, therefore, preparations were made at one of the clubs for a Round-Table discussion and dinner for ten men. The Protestant lawyer of the morning-train episode (an Episcopalian) brought with him a Presbyterian minister. There were two other Episcopalian lawyers. Another man, a Presbyterian, was expected but failed to appear when the time arrived. There were five Catholic men at the dinner, one of them a lawyer, four business men, and of the five, four were college graduates.

The dinner and the meeting following it were distinctly successful. It was clearly explained to those present that the purpose of this and of any other similar gatherings which might be held in the future was simply an effort to try to kill some of the false notions which the average Protestant holds concerning the Catholic Church; to get to know one another better; to try to find out and thereby to appreciate the doubts, suspicions, fears, "mind-sets" or hatreds that any man might be harboring in his mind for men of other faiths.

The talk was, of course, general, for the reason that no program of any sort had been or could have been arranged beforehand, but considerable direction was given the questioning by using the various sets of papers which had been compiled last year by those who conducted the "Fairfield Experiment." The men knew what objective they hoped to reach, but none knew what steps to follow to attain it, consequently there were frequent interruptions. They were urged to talk plainly, not to mince words or to fear treading on the other fellow's toes, for if any man should go away with a question unasked because he feared hurting somebody's feelings, he would

be dissatisfied, carry a grievance and perhaps not return at a later meeting.

Accordingly, with perfect frankness the non-Catholic men told their Catholic friends just what they disliked about the Catholic Church (it might be more accurate to say what they *thought* they disliked about it), their fears of its secret power, its efforts to gain control of the country by capturing all political offices and eventually the presidency, its false claims of being the only Church established by Christ, the error of Papal infallibility and other Protestant nightmares. An article by Hilaire Belloc in a recent issue (March) of the *Philadelphia Catholic Standard and Times* was the cause of some very blunt and candid statements.

The Catholic men, who were mostly well-posted, countered these remarks with their Church's teachings, explaining that such and such a belief was not Catholic, whatever else it might be, and so on.

Four hours after it started, the meeting broke up with some of the mist, thank God, dispelled. No records of the session were kept, so that it is impossible to set down here the thousand-and-one questions and answers that were asked and answered.

One month later, a similar gathering, but with a somewhat different membership, including an "Anglo-Catholic," was held at another club; and in an endeavor to confine discussion along certain lines so as to prevent its becoming too general, the experiment was tried of sending out ten days previous to the meeting a list of subjects for discussion, such as, "Infallibility of the Pope," "Divorce," "Confessional," etc. This list was mailed to each non-Catholic who was expected at the next meeting and he was asked to mark the subjects which interested him most and return the list to us in order that the topics which most of the men favored could be studied up by all hands.

This plan, however, was a flat failure and the meeting was held minus a set program. More progress was made, nevertheless, and more suspicion removed. While there was a preponderance of Catholics (five to four) this situation was not intentional and was accepted by our friends without question. Owing, perhaps, to the fact that the gathering together of these men has been left too much to one individual, the attendance at these Round-Tables has been unnecessarily small and it is hoped to enlarge the group at subsequent meetings. At the third and latest one there were only three on each "side of the fence," but good feeling and a very evident desire to get at the bottom of our difficulties was shown.

As an example of what mistaken ideas some of our good Protestant people have with regard to Catholic belief or practice it might be mentioned that one of the non-Catholic group told us that he had always believed the opening in the confessional box was for the purpose of allowing the penitent to pass money in to the priest. He thought some charge was always made for a confession and concluded the small window was to permit the passing in of the costs. When it was explained to him what actually took place he was quite satisfied, it seemed, but said he did not think it was such a terrible thing to charge something after all for the services rendered!

While the composition of our gatherings has not always been the same, and while we have not yet, as I have said before, arrived at the point where we are satisfied with the methods employed, we nevertheless feel that so far as the work has gone, progress had undoubtedly been made. What, I think, impresses us most, is the genuine interest shown by our non-Catholic friends in the discussion of Catholic belief. There appears to be not only with these men, but with many others to whom the purpose of this Round-Table has been explained, a real desire to meet and talk with us, for they are looking around for something definite, positive and unflinching to guide them in their lives. One man frankly told us his church was unable to satisfy his longings and he would "join the Catholic Church if you can prove it is what I'm looking for."

No Catholic priests have yet attended our meetings, nor do we propose having any until such time as the discussions reach the point where we cannot handle the situations which may arise or where the non-Catholics may ask us to invite one, for we do not intend forcing our Faith down their throats, and from experience some of us have learned how suspicious some non-Catholics are and how they might sit silently and refuse to get rid of their "hunches" if the clergy were on the scene.

At our three meetings we have had a total of seven non-Catholics, one of whom was a Presbyterian minister, one an "Anglo-Catholic," one a Presbyterian, and four Episcopalians, and we have approached some twenty other friends of ours with the suggestion that they join us.

After the summer holidays, we hope to resume the discussions with perhaps a round dozen men, and if successful enough to warrant it we will split up the group into several sections with a man at the head of each, who has sat around the table with us. In this way we hope that the movement will grow and that by God's grace we may furnish the means by which some of the misunderstanding, bigotry or fear on the part of non-Catholics for Catholics, and vice-versa, will be removed. Progress has been necessarily slow to date, but the encouraging features are that everybody appears very much interested and that all new ventures are slow to take root.

One of the non-Catholic men told us the other night that he was delighted with the affair, thought it was a splendid idea, and believed that the time was not far off when similar groups of laymen would be formed in all parts of the country for the purpose of learning the truth about the other man's church and breaking down bigotry and misunderstanding.

If any layman reading this account of what was done in this city feels inclined to follow suit, let him be very careful in his selection of men, both Catholic and non-Catholic. Let him invite Catholics who know, and can give an account of, their Faith. Let him ask non-Catholics, and there are many such, who will at least listen to an explanation before interrupting with "that is not what your Church teaches." Sympathy with the undertaking and a willingness to believe the other man are not the least of the necessary requirements for the successful carrying on of such work as this.

Speaking of Opportunity

IRVING T. McDONALD

OPPORTUNITY knocks but once. There is as pernicious a statement as ever rolled off the tongue of a professional inspirer. (It rolls off often, too, and nothing continues to be done about it.) For it implies something that is not only false in itself, but positively detrimental in its implication, viz., that opportunity is *per se* desirable, and therefore to be grasped as a matter of duty.

Let a possibility of running for office, of selling Radio short, of flying the Atlantic on a butterfly's back, be represented as Opportunity, and votaries are won from those who would otherwise scorn such projects. For the sanity that marks our customary conduct, melts and flows away under the heat of Opportunity.

It is probably because we live in a place that has been labeled "The Land of Opportunity." For the same reason, presumably, that a loyal citizen of Deerfield is supposed to eat the onions that are his staple livelihood, so an American is required by convention to treasure Opportunity because it is a national product. And not infrequently does his life become as unpleasant thereby as the breath of the scallion-munching Deerfieldian. So thoroughly have we absorbed this opportunist religion, that the only reason why the majority of us do not own elephants is because we never had the chance.

This is not, despite its humorous aspect, a trivial matter, for it will result—is resulting—in a haphazard mental administration of our destinies that is deleterious in the extreme, for it is nothing more or less than living by accident; it produces recklessness and pessimism, destroys initiative and effort through a sense of futility, and comes as near as anything can to abrogating the freedom of the will, for the will is free only in theory and not in fact, when the faculty of choice is continually unused.

The condition is a widespread though not generally recognized consequence of the materialistic philosophy that is the current vogue. It is more successful than the philosophy itself, for many who indignantly reject the latter have come almost unconsciously to mould their very lives upon the former.

Although this opportunism of ours finds its expressions in every field, its influence is particularly strong and especially dangerous when the age of selection arrives. Youth, ambitious to achieve and strong in the conviction of his own abilities, launches forth upon a career. Perhaps he would be a musician, and make happy the hearts of men with melody; or art engages his desires, and he would make imperishable records of imperishable truths; or science holds his mind in thrall, and he would seek in the alembic's labors, some secret of surcease for human troubles; or it is poetry, and he would match verses with noble deeds. His mind is filled with the ideals of Bach

and Beethoven, of San Gallo, Titian, Rubens, of Pasteur and Kepler, of Homer, Dante . . .

Time was when the brightness of these ideals would be undimmed by rival fires, and their votaries, wrapt in the happiness of high objectives worthily sought, were content to labor joyfully and tread slowly up the sloping road to eventual accomplishment.

But today? The start is the same, for youth has never lost the capacity for high ideals, and he longs for Olympus as yearningly as ever youth did. But other beacons, dimmer than the ideals, as candles to the sun, but diverting because of their proximity and multitude, attract the youthful eye. Your musician in embryo, when he has studied and practised a few years, is dazzled by the scale of wages paid in theaters and dance halls and he no longer understands why he once was willing to pass through poverty on the road to his goal. So he contents himself thereafter with the avocation of instrumentalist, who might have become a musician; a fiddler instead of a violinist; a "jazz-baby" in gilt derby instead of a virtuoso.

Similarly, he who had aspired to art, impatient of delay, has turned to commercialism, because Opportunity presented, and designs monstrosities for billboards—ladies (!) who invite you to blow some their way, and folks who demonstrate the outcome of Pep-consuming. Your disciple of Dante—ye gods! to what degradations can he not descend—press-agentry, popular fiction, the composition of scenarios, movie captions and other species of dumb-belle-lettres. So he, too, counts money.

And what of our scientific hopeful? Well, his chances to work out his salvation are better in this mechanical age than those of his artistic brothers, perhaps; but he, too, may find that a motion-picture-machine operator is paid more money than many college-trained technicians who are drudging in laboratories—and off he goes, content with a life of lever-pulling and focusing.

And there they are—vegetables that might have been men, and never again will they know the fine thrill of inspiration, the ecstatic ache of effort, the magnificent urge of a purposeful life; vocation, that voice of their Maker imploring that they do His work, the particular task for which He has ordained them, will not again achieve articulation. For they grasped Opportunity; they had been told it would not come again. Why was that not told them of Vocation, too?

The notion of vocation has been too limited, and harm has been done thereby. The Church is not the only field to which a call is issued; nor should youth, because he is not interiorly urged to take the habit, consider that his own vocation is unimportant; that, since he is destined for "the world," anything in the world will do; that therefore it only behooves him to lie in ambush for the first oppor-

tunity that parades into view, which he is in duty bound to waylay and capture, his arm strengthened with the fear that someone else will get it if he doesn't, and that he will live thereafter in chagrin over having lost it.

What if it should have been somebody else's opportunity in the first place? What a curiously clad race would be they who commandeered the first pair of pantaloons they could lay their hands on, regardless of color, cut, size or other propriety, and wore them through life—until another equally ill-adapted pair came to hand. For your opportunist is the steadfastest of fellows. He does not feel impelled to hold to an opportunity just because he has grasped it. No, the true technique of Opportunism lies rather in the *seizing*; the holding thereafter is only the breathing spell that intervenes while one awaits the advent of the next opportunity. And that next one is recognized by these earmarks: more money, or less work. Is it anything that will increase his service to man or God; that will enlarge his own capacity for service; that will develop his talents, or give them wider play? These aspects go unconsidered. For it could well fulfill these latter requirements, and be anything but Opportunity.

To be "lofty-minded" is this writer's most remote desire. There is not the slightest intent in his mind to aim a single shaft of criticism at any to whom his thoughts do not apply. It is fully recognized that there are great, great majorities whose humble vocation it is only to provide, and to provide as well as they honestly can. And who shall say that they are not our most important population, since it is on them as on a foundation that the whole structure of human society rests? To these, indeed, somewhat of the technique of the opportunist may be recommended (but with strong qualifications, even so!).

But to those others—and by two signs shall ye know them: the dreams of their youth and the sighings of their old age—to whom a definite call has been issued, but whose response has been strangled by the fat fingers of Opportunity; and to their posterity, let it be known that it is no misdeed to stand aside and permit somebody else's opportunity to pass them by while it seeks the one to whom it is addressed; that there is only one true test of the acceptability of an opportunity: its value in the promotion of one's vocation; that such opportunities are generally recognizable by being otherwise unattractive—old hags with dowries.

I sometimes suspect that the Deerfieldian doesn't like the taste of the onions, anyway. I think it's only an advertising scheme.

FOR ONE LOST

Down dusky dream ways smooth from many feet,
Past smoke-veiled idols reared to love and lust,
You drift in opiates of cool conceit
Oblivious that these are dust of dust.

You turn forever from your flame-tipped wings
That might carve splendid spirals in the air,
To strike funereal chords from iron strings
And chant the ancient octaves of despair.

C. T. LANHAM.

"We Catholics Are Against . . ."

FRANCIS P. LeBUFFE, S.J.

THIS is the "open season" for conventions and Catholics are as much conventionalized as any other folk—and rightly so. At these conventions much discussion occurs and it is about these discussions, and the resolutions thereafter sometimes adopted, that this article is written.

So often, so very often, we hear a speaker either from the platform or from the floor say—"We Catholics are against this," and so very frequently this phrase is chosen with poor taste and poorer logic: poor taste, because we should not needlessly provoke opposition by labeling our position as Catholic unless there is a real reason to do so—in which case let us be as fearless as our martyr ancestors; poor logic, for in many cases our Catholic Faith has no more to do with it "than the man in the moon." One may in fact be in favor of or opposed to a thing from entirely distinct points of view: either as a rational man; or, again, as an American; or lastly, as a Catholic.

Let us take a few examples which may clarify this statement in a general way. If a proposition is advanced that we should teach in our schools that the sum of two and two is five, I am against that precisely as a man; my being an American and a Catholic has no least logical connection therewith. Again, some one may advocate on principles of hygiene that the benefits of sleeping with one's window open be broadcasted to all mankind. If I consider the hygienic viewpoint sufficiently substantiated, I am in favor of the diffusion of this knowledge, but not as an American, not as a Catholic, but as a man. I would be in favor of it, if I were a Hottentot and knew the medical arguments.

There are other things, however, which are not opposed or embraced merely on the grounds of abstract reason. For instance, this second class may square with American principles or it may run foul thereof. Our guiding rule is then not the broader light of a general philosophy, but the more restricted one of our traditional theory of government.

The Curtis-Reed bill and all bills that make for bureaucratic centralization at Washington are un-American and should be opposed as such. Those who are Catholics may be opposed to such bills and movements but they are not opposed to them *as* Catholics. Our Catholic Faith does not in a formal way enter therein. Again, a movement may be launched to restrict a certain type of immigrant precisely because persons of that type have proved themselves unassimilative of our Anglo-Saxon inheritance of jurisprudence. If it were proved that there were such a type, then one would base one's policy of restriction not on one's rationality, nor on one's Catholicity, but on one's Americanism. Solely and simply because one were an American, would one wish to bar such alien-minded folk.

Finally a public movement might be organized favoring divorce. As we know from experience, it is difficult to prove from reason alone that divorce with the right of subsequent remarriage is wrong in any and every pos-

sible contingency. Hence my opposition to any exception being made to the indissolubility of consummated Christian marriage is precisely due to my Catholic Faith. Again, the absolute outlawing of alcoholic wine even for sacramental purposes would provoke opposition from us not as rational men, and not as Americans, but as Catholics. For all we know as men and as Americans, grape-juice might be a proper sacrificial element for Divine service; it is only as Catholics that we hold to the necessity of alcoholic wine for the Sacrifice of the Mass.

Further, to some measures I may be opposed as a rational man *and* as an American e. g. to the Eighteenth Amendment and the Volstead Act: as a rational man, because it is a remedy that makes and actually has made the patient sicker; as an American, first, because sumptuary legislation has no business being written into the splendid document of the Constitution and secondly, because the Federal Government ought to keep out of matters that belong to the individual States and can be handled by them.

To other measures I may be opposed as a rational man *and* as a Catholic, e. g. compulsory or punitive sterilization: as a rational man, because it is a grave mutilation of an innocent person or, in the case of a criminal, a punishment that does not punish; as a Catholic because of the cognate teaching of the Church on other matters of sex. In the same way my opposition to birth control arises from my rationality and my Catholicism. My Americanism as such plays no particular part therein.

This is no mere splitting of hairs, a mere digression into speculative realms. It is a matter of prime importance. "We Catholics are against . . ." is heard entirely too often, when what should be said is: "We *men* are against . . ."; "We *Americans* are against . . ."

The fact that "we men" and "we Americans" do concurrently happen to be Catholics has, in such cases, no more bearing on our position than the fact that "we men" and "we Americans" wear shoes instead of sandals. By insisting on the "we Catholics" slogan we give evidence of careless thinking; we place the emphasis wrongly; we misdirect our friends and enemies to the source of our arguments; and, finally, but not least, we are apt to alienate the sympathy which might otherwise be secured and to precipitate into opposition every man, woman and child to whom the name *Catholic* is anathema.

AWAY

I know that I shall yet remember you
When day is drowned in night's deep silences,
And from the touch of moonsilver on blue,
Shall sense again our burned-out happiness.

How strange we should have known this, you and I,
Have felt its radiance upon our faces,
And somehow found reflected all the charm
Together in these lovely hidden places.

I wonder now, renunciation come,
If I can ever bear the wild cadences
Of waves upon a tumbled, wide, white shore, . . .
The aching loss of you in all my senses?

ELEANORE L. PERRY.

Husbands

M. E. HENRY-RUFFIN, L.H.D.

I SEEM to have come, in these latter days, into an unknown, far-off land, where there are strange creatures. At least such is my impression from the current literature of our day. Husbands! They used to be such honest, harmless, dependable, simple and even lovable creatures! I know whereof I speak, having acquired one years ago; and the only fault I can find with the acquisition is, that by a dispensation of Providence, he had to go to what I believe is the better land he had deserved.

But the husbands of today, if one can rely upon the writings of the day, are strange, weird and incomprehensible, and a wife never really knows if she has him or she has him not.

What has happened to husbands? The woman now who acquires one seems to be doomed to spend all of her waking hours and some when she should be sleeping peacefully in holding on to him. He is so elusive, so apt to fall into any sort of silly trap set for him. He seems to be devoid of the most ordinary common sense and to be led by the most apparent frauds. He has seemingly no power of resistance. Having won a wife by frequent and fervent protestations of unfailing love and devotion, he immediately, almost while the wedding bells are echoing, goes far afield and forgets all about her and leaves her in loneliness and solitude. If a man were as irresponsible and as undependable and as futile in his business affairs, as the popular writers make out the husbands of our day to be, he would be an utter failure and an object of contempt to other men.

Then just consider the time and the effort necessary to hold on to these husbands. Evidently after marriage a woman can do nothing else in the world. A husband must be saved from every rude blast.

It would seem as if the children, though it now occurs to me that there are generally no children in these complications, would not know they had a mother, so occupied would the poor woman be in holding on to their elusive father.

Of course, I know it will be regarded as an echo from the stone age, but I like to think of a husband sharing the cares that must inevitably come into married life. What time would a husband have or what desire to seek other pastures than his own, if he stood with his wife, beside a crib, where a little life was ebbing away, when even in his own heartache, he could hold the mother in his arms and try to comfort her? Then if spared the dread shadow, I like to think of the husband coming home to the waiting wife and being swamped by a horde of noisy youngsters, each clamoring for "papa's first kiss," and surrounded as he is, he stoops to take up the tiniest tot out of the unequal struggle and give it the coveted first salute.

I hear the jeers of the superior, sophisticated young generation, and perhaps I should apologize for boring them with such an archaic picture. I know I will be laughed at, told that Mama would probably be at a bridge party and that Papa would be attending a show to be

followed by a rollicking supper and that the children, if any, would be sent terrified to bed by a nurse who has her own social affairs to consider.

Of course, I realize that there are ideal husbands in all strata of society and, having by marital bonds and ties of kindred known this type, I feel like rushing to the defense of the husbands as pictured in our popular fiction. I really believe that the erotic weaklings of our modern literature are no more true pictures of life than are the precocious youth of both sexes whom we would find very troublesome and disagreeable in real life.

I will say this. For the one wobbly, fugacious husband in fiction, there are at least ten good, honest, steady props to the home, and for the one woman with time and money enough to spend at cards, dances and silly movies, there

are at least a dozen devoted, industrious wives and mothers. It is like the divorce evil. For every press-blazoned divorce, where a man was money-mad and his wife with so much idle time she got into mischief, there are dozens of happy homes that never see or want to see the notoriety of the newspaper.

There are fashions and changes in everything. It seems to be the fashion now, in our popular fiction, to make a man as a husband weak and ridiculous. Perhaps the next fashion will bring a welcome change and we will have again in our literature men who are real men and women who are real women.

So, perhaps, after all I should alter my question of "What is the matter with Husbands?" to another query, "What ails our Writers?"

On Being Ancient

PATRICK J. CARROLL, C.S.C.

EUROPE thrives on antiquity and bars. It has been ancient since any of us who thinks can remember, but its bars are a more recent expansion. On the other hand, this United States has been young always and seems destined to remain so. Hence those of us who are native and well-to-do go to Europe to observe the ancients and to quench an outlawed thirst with a safe potation. After a three or a six-months' sojourn we return with a Rembrandt, a Rubens and a Haig-and-Haig. Certainly with a Haig-and-Haig. There is not, then, any reasonable doubt in regard to Europe's antiquity as compared to this western Republic; whereas in modernity, in up-to-dateness, in all those elegances that minister to the ease and the physical comfort of life, these American provinces are eons ahead. From electric toasters to steam shovels we are the proud announcers of the last word. And so—for these paragraphs are intended to be accusatory—let us speak of our modernity with a somewhat diluted enthusiasm.

In our striving to be foremost, to be the very latest with the last, may one not fear we are erasing ourselves from history? May we not be so progressive that people have not time to overtake us and to look at us and to remember us? May we not produce devices so rapidly that there is no time in which to note seriously the latest before the very latest replaces it? In our wish to be the proud possessors of the newest, do not we often set aside as out-of-date that which we have not taken time to note carefully?

"I have the last word in hair brushes," you assert complacently.

"You have not," corrects your brother-in-law. "I have the *very* last word. Mine acts on the scalp, removes dandruff and smoothes the hair with one action."

You have a pair of cuff links you can adjust while you put them on. You should see the self-snappers of your law partner!

The standardizing agencies that direct the thinking of those who minister to our physical well-being are in

perpetual adventuring to put a new disease on the market and a new method of treating it. Now one does not question the progress of medical science during the past thirty years. But the attitude of mind so common nowadays, that something must be discarded because it is old and accepted because it is new, is fallacious. The latest is not always the best; and being old is not synonymous with being out-of-date. As a matter of fact, so-called advance is rotatory rather than in straight lines. Very often a discovery is only a rediscovery.

One thinks inevitably of those fussy people who are spreading broadcast theories and methods of primary education. If you have a speller you bought two years ago from Hobbs and Hobson, discard it. The new "Spell as You Read" by Professor Somebody is the very latest on the market. Therein the child mouth spells as the child mind cerebrates. "Page-group reading," rather than reading word-by-word and line-by-line is the latest pedagogical deliverance from the traditional process of progressive articulation. And so on as far as you have the will to follow.

Observe how modernity affects the outlook and resultant phraseology of those who collectively are called "the religious people." "Bring Christ down to the modern mind," "Apply business methods to Christianity," "Make the pulpit an advertising agency." Such are the slogans, the trick phrases of the modern pulpiteer. Note likewise how our moralists modernize. Strange and abhorrent lapses in conduct are referred to as "abnormalities in behavior." Sins against the Sixth Commandment are tabulated as "sex emotionalism." Religion is set apart as "one of the spiritualities." Those who minister to our souls have advanced theories about the home, worship, prayer, marriage. And they are careful to secure a plentiful publicity for their views as well as for themselves.

Nowadays one must almost be absurd to secure a hearing. Just as sound is audible above silence, as a color is emphasized by an opposite, as speed is heightened by rest, so strange theories about the more serious things

of life secure attention because of the traditional beliefs by which they are surrounded. George Bernard Shaw makes an intemperate or a foolish statement relative to any one of an hundred matters about which he knows nothing. If he said a wise or a temperate thing his following would not stop to listen to him. One must be different to be noticed. The more different, the more intensive the notice. Forty lunatics are less observed in an insane asylum than one in the market square. The much-mentioned advertiser knows the value of setting the strange and the mysterious and the bizarre before the consuming public, whether his wares be euphonic spellers, garters, or a concept of the Deity.

This mad rush to be the first with the latest creates what we may call a producing and a consuming outlook. Nothing must be, unless it does something. If a body of water goes to sea in cataracts with a net result of natural beauty, this net result must not be wasted. It must be converted into an asset. It must be a producer. It must bound over the rocks at so much the square foot and so much the cubic volume.

And so Abe Averman buys rights and rents concessions. Today Rotarians assemble for frolic on the dance floor that stands above the Cave of the Winds, and farmers and suburbanites foregather in numbers and feed nut candy to the little ones, while the tight-rope artist does his tight-rope walking over Devil's Gulch to the accompaniment of creepy music. If the house where a notable statesman once lived is now situated in a business block, it has to be sold to make way for the Goose Hotel. Historical or associative values are measured in terms of commerce or convenience. If the desk at which a renowned poet composed a famous ode belongs at this present moment to a resident of Blocktown or Farmersville, the resident sells it to some shrewd financier in things fanciful who charges customers two dollars for the distinction of leaning over the desk. The first building of a large institution nearly a century old would seem an original worthy of being preserved. (The originals which we measure by centuries are not very numerous in this country, and those who love antiquity and tradition have a fondness for them.) Yet a building of this kind was enlarged not so long ago by the addition of a sleeping-porch and bathrooms; a radio set, three swivel chairs and two electric fans were added to the interior decorations as a concession to modernity.

Why have landmarks for the dreams of the ancients when the Philistine needs his hot-and-cold shower and the story of the World Series without static? Has it not been thus since the days of Ham? One remembers an old chapel—probably eighty years old—which used to stand on the banks of a swift river not so very far from where I write. Where it stood the place was very quiet. You felt, as you wandered about there of a still July afternoon, with insect hum and the murmur of waters, and all those drowsy sounds of summer life acting like opiates on responsive senses, that you were away from the world of men—that stream of automobiles bearing its drifting, vacant-minded occupants on and on forever and ever—and that somewhere nearby you were seeing

Allouez fording the stream or Sorin meeting the Indians just come out of the forest.

And then the chapel showed signs of decay, and the cemetery beside it became quite overgrown with a thousand wild things of field and wood. There was panic among the safety-first people lest the foundations of the chapel give way. Sanitation enthusiasts and experts in southern exposure proved by expert testimony that the building had not been purified for half a century with a stream of uniformly cooled air. And, too, the parochially minded were fearful that if the old chapel were restored the old parish limits might be renewed to the detriment of present-day parish boundaries. On the other hand, from pseudo-lovers of antiquity, there went spirited letters to the press which were inexpensive; and civic meetings were held with oratory by prominent citizens. Some urged that certain fraternal organizations take over the work of restoration. But this could not be done, because the fraternal organizations were using all their surplus funds to buy prizes for the healthiest-baby contest. Then suddenly and mysteriously the building was demolished. Barbarians work so much faster than literary societies and civic centers. Today, like Macaulay's traveler, we point a regretting finger to the tragedy of the ruins upon which stood the walls that once supported the roof. No need of further letters to the press, nor any assembling of the public-spirited. Brother knights can distribute impartially their biggest prizes for biggest babies, and parish societies can complete arrangements for the fat-woman's race at their mid-summer picnic.

And now, like Goldsmith's hare, let us pant back whence first we flew. Let us end where we began. In theory, modernity seems to indicate onwardness. But onwardness resembles cuteness in children in one respect at least: A little is a helping. It is well to be up-to-date, to have tunnel heat and self-service and a rain stick. It may show we are up-to-the-second to refer to morning Mass as "chapel service," and vacant-lot play grounds as "recreational units," and that mad scramble for the best places at lunch counters as "improper trafficking," and to speak of the act of the curious who foregather to observe a fight as an indication of "herd psychology."

But we who look back lingeringly to dear, undisturbed days, when everybody left everybody else alone—long before civic centers and sex hygiene—we will cultivate antiquity. We will organize a society for ourselves alone. We shall not interfere with anyone, and we will not permit anyone to interfere with us. No one in our society shall speak of "selling an idea," and if a brother shall strike a brother with a stylus or a ferule in a fit of non-sex-emotion one shall not ask the brother so stricken, what was his "reaction." Whoever mentions the word "psychology" even in jest shall be rushed out-of-doors, and the man who suggests the necessity of "homogeneous classification" shall be struck with the flat of the sword. Such a thing as "group consciousness" shall not be referred to; and anyone who speaks of yawning audibly as a "negativism in behavior" shall be sold into slavery. With us backwardness shall be onwardness, retrogression progress. With us the first shall be last; the last first.

Sociology**The California Social Workers' Conference**

MICHAEL LINDEN

I HAVE always had a horror of the terminology of uplift. This, I am sure, is shared by many others. And so, when a very dear old lady, who devotes her sunshiny hours to doing more good than ever I hope to achieve, referred to the recent California Conference of Social Work as having marked "a complete reorientation of our attitude towards the problem," I was inclined to be just a little bit chagrined at the dear old soul.

Yet the language seemed to be perfectly well understood by all concerned in the conversation and now that I sit down to write I am wondering whether or not, in a few words, the idea could have been better expressed.

It so happens that the Rev. Robert E. Lucey of Los Angeles is President of the California Social Conference, which met this year with the Yosemite Valley as its inspiring background. Father Lucey comes from a diocese which comprises perhaps the richest area of its size in the whole United States. Its gushing oil wells, its rich orchards, its millionaire colonies of Pasadena and Coronado and La Jolla, its highly paid movie stars have made it a mecca for the entire nation. And because it has been such a mecca, Los Angeles has its very grave social problems that arise from the countless thousands who stream in every year expecting to have a share in such richness and good fortune. Being close to the Mexican border, it has attracted, like El Paso and San Antonio, a large Mexican population and the problems of its priests are—aside from their strictly religious duties—very largely in the field of charity.

For that reason, it may be stated that Father Lucey is not a mere theorist, crammed merely with the book knowledge of sociology. He comes from an environment that has fitted him, by actual contact with poverty in some of its most distressful forms, to know whereof he speaks.

I am not prepared to say whether or not the motion proposed by Father Lucey, and which was the principal cause of disturbance at the Conference, is a new thing at all in social work. I do know, however, that it startled quite a few veteran and inveterate social workers and that the echoes of the discussions still are heard throughout California and indeed in other States.

Plainly stated, Father Lucey challenged the Convention to seek the elimination of poverty in California by devoting its activities to consulting employers and employes, that through the establishment of a decent living wage men and women might not have to depend on charity.

This seemed like a very sane and sensible suggestion. And yet the viewpoint of some very eminent social workers was otherwise.

"I warn you," said C. K. Warne, the appropriately named President of the Washington State Conference on Social Work, "that you are treading on dangerous ground. You are entering the battle ground of social revolution. You will antagonize those who have willingly given thou-

sands for Community Chests, mental-hygiene programs and other such things. They will not give their thousands to this cause. The Church through the years has not seen the light. Let us be cautious and wise."

Father Lucey's challenge to what the dear old lady doubtless meant by her "reorientation" and what Mr. Warne called "entering the battle ground of social revolution" came at the very outset of the conference. As one newspaperman put it, it "caused a gasp to escape" from these social workers who had brought their problems from the city streets to the clean mountains for discussion.

"Poverty," said the priest-spokesman, "is the major contributing factor to all social problems and poverty for the masses is the direct outgrowth of our distorted industrial system. Our philosophy of private property is sound and the sins of industry must not shake our faith in American institutions, but loyalty and patriotism must not blind us to the dangerous weakness of our present economic system.

"One per cent of the people of America own fifty-nine per cent of its wealth and thirteen per cent own ninety per cent of its wealth. Inheritance-tax figures from thirteen States show that one-tenth of one per cent of the deceased left more than \$250,000 and thirty-four per cent owned all of the wealth while seventy-six and one-half per cent left no estate.

"The United States Bureau of Labor finds an income between \$2,200 and \$2,600 a year a fair standard for a family of five. Yet eighty-six per cent of all employed in 1926 earned less than \$2,000. Economic dependency goes hand in hand with physical and mental disease, ignorance, crime, and juvenile delinquency; and these combine to produce unspeakable human misery and premature death."

Courage and not caution was the thing most needed by the social worker, said Irving Lipsitch, head of Jewish charities in Los Angeles, in approving Father Lucey's platform and taking issue with Mr. Warne's viewpoint. "The time has come," said Mr. Lipsitch, "for the social worker to do more than sit at his desk. We need and must display a splendid amount of courage and faith. And we must not be afraid to tackle newer things if they come to us as our duties."

It was really a paper by Mrs. Daisy Worcester, of San Diego, lecturer on economics, that prompted most of this discussion and resulted in Father Lucey's demand for a getting down to a more solid basis in battling California's social evils. "Our unparalleled prosperity," said Mrs. Worcester, in the course of her paper, "has not penetrated the lower strata of society. It flows like oil upon the troubled sea of our industrial life, lulling us into a false sense of security. There is a widely credited legend that labor, as well as the nation, has become fabulously prosperous. The plumber is pictured as little more than a highwayman; the carpenter rides comfortably to work in an auto; Yale students are abandoning the time-honored professions and turning to plastering. What are the facts?

"Skilled organized workers have secured an hourly

wage higher than ever paid before, and some unorganized skilled ones have reaped the benefit too. Altogether these total no more than 3,000,000. But the annual wage, not the hourly one, is the important factor. Even the building trades in New York work only sixty-three per cent of the time, bringing their annual wage down to \$1,940.00, and these are the 'aristocrats of labor.' Transportation brotherhoods, including the railway brotherhoods, average \$1,560 a year. The Bureau of Labor statistics have set a sum over \$2,000 as the cost of a 'fair standard of living.'

"What of the rest of the 31,000,000 wage-price earners of America?"

Mrs. Worcester then gave the results of a survey she had completed in California communities which shed some very striking light on where the trouble seemed to lie. The bare subsistence level for a family of five in California, she said, is \$1,242 a year, or \$4.00 for every day. A fair standard for a family of five in such a city as San Diego is \$2,167.55 or \$7.00 a day. A study of 140,561 families in California in forty-eight occupations revealed an approximate average of less than \$5.00 a day. But fifteen per cent averaged more than \$6.00. Not one family averaged, in these forty-eight occupations, the fair standard of \$7.00.

"The California average is \$4.35," said Mrs. Worcester, "that of America at large is \$4.00. Every family whose income is less than \$4.00 a day is a legitimate charge upon public or private charities. How can we hold up our heads proudly and boast that America is the richest country in the world? In the past decade San Diego's population has doubled. But its budgets for charity in the same time have quadrupled. Is this progress?"

It was apparent that Father Lucey recognized that the facts presented by Mrs. Worcester required some sort of an answer and one that would get to the very roots of the trouble.

"Industry," he said, "has closed its eyes to the fine part of man and permitted him and forced him to give up his soul to servitude. The social worker has other ideals for labor.

"Labor is looking forward to the dawn of a day when the worker shall be seen as a man, a creature of unmeasured dignity and Divine destiny, one who must toil to live, but one who thinks, feels and understands. Labor needs from social workers a mental hygiene to remove from it the frightful mental strain. Labor wants a larger share in management. It also wants the larger liberty. And only by granting this to labor," he concluded, "will we set free the tremendous pent-up force latent in the soul of labor and utilized by us all."

In similar strain, later in the conference, and when Father Lucey's resolution had been triumphantly carried, spoke Sidney Hillman, of New York and Chicago, and Dr. Haven Emerson, of New York.

"We must get away from the policy of drifting"; said Mr. Hillman. "Prosperity cannot be bolstered up by foreign trade, by Fordizing industry or by any other such quack remedies. It depends fundamentally upon the con-

tinuous buying power of the American workers. If millions are out of work the whole of society suffers, and unless America democratizes industry it will ride to the greatest collapse in man's history. Unless we can give the workers security from the fear of unemployment, of want in old age and of the industrial scrap heap, no mental-hygiene program will succeed. What we need most are higher standards of living, shorter working hours and unemployment insurance."

The conference was productive of any number of suggestions for improvement in living conditions, but most of these seemed to take the form of reliance on State aid. Thus Miss Esther de Tourbeville's outline of her survey of California's aged poor seemed headed in that direction.

"The increase of the number of aged would not be such a concern," she said, "were it not for the fact that public health work and medical research are adding years to people's lives. At the same time industry is pushing down the dead line of employment. In most industries it is down to fifty years."

Paul Scharranberg, secretary of the State Federation of Labor, pleaded for a five-day week and a member of the Crime Commission proposed the abolition of the practice of criminal law by private lawyers and the substitution of a system whereby public defenders would be available for all defendants.

It remains for other years to show whether all these suggestions will ever get past the talking stage, but at least the Conference showed that California social workers lack not in courage and convictions and that they are making a brave fight to achieve their ideals.

REBEL

I was a steady lad
Not long ago,
Walking the ways
That the mass of folks know;
Then my feet stumbled
Down to the sea,—
There is no rest
For a dreamer like me.

In the wan moonlight
I watched the sea-foam,
Turning my back
On the candles of home;
"He was a proper lad,"
All the tongues say,
While the waves whisper,
"Away! Come away!"

Long I looked at the moon,
Long at the sea,
All of me mad
With their mystery;
Weeping I flouted
Both ledger and rule,—
The moon and the sea
In the heart of a fool!

EDGAR DANIEL KRAMER.

Education

Adviser Versus Supervisor

SISTER MARY PAULA, S.N.D.

THE poet may ask, "What's in a name?" He, with many who are not poets, may doubt if there is much, whereas the philosopher is sure that there is. Words have a potency that cannot be denied, although it may be inexplicable. Perhaps on account of some flaw, or some protective device, in our thinking apparatus, one word chills us while another thrills us. "Overseer" reminds us of slavery; "inspector" makes us nervous; "boss" makes us feel rebellious; "supervisor" makes us anxious to conceal our defects, while "adviser" makes us eager to disclose them.

Would it not be well for us to profit by this peculiarity in human nature and to use the term *adviser* instead of *supervisor*? "Adviser" is not only a more euphonious term, but it more exactly indicates the chief function of supervisory officers in respect to both teacher and superintendent. Advice, to be of value, must be wanted by those advised. One takes bitter medicine cheerfully, only because one wants to be cured, or to be made immune; and one takes advice for the same reason.

As the supreme test of a good teacher is the ability to make pupils want to learn, so the supreme test of a good supervisor is ability to make teachers and superintendents want her help. For this, tact is the chief thing necessary over and above the obviously essential qualifications for fulfilling the end of the supervision—the improvement of teaching. Tactlessness kills a supervisor; and the sooner the lifeless body is removed from the educational field the better. But, how do we recognize tactless supervisors?

By their works ye shall know them. Those who "drop in" merely to inspect, are tactless. Those who come so close as to cast a shadow between the teacher and her class, are tactless. Those who enslave by giving only destructive criticism, are tactless. Susan M. Dorsey, in an article entitled "Supervision as Liberating the Teacher," says very well: "To liberate teachers, supervisors must not be military tacticians or mechanical organizers, but courteous directors, skilful suggestors, inspirational leaders, subtle pathfinders."

If freedom is desirable in schools of the ordinary type, it is a *sine qua non* in schools where the Individual Method has been introduced. Freedom of thought and of movement, within clearly defined limits, is a fundamental principle of the pupil's success. Why should it not be the same for the teacher's success? It must be. Of course, the fundamental principles of the method itself may not be changed at the caprice of the teacher; but the distribution of time, the alternating of group and of individual instruction, the choice and length of assignments, and so forth, must be left to her discretion, for she alone can know when there is danger of waste, or a prospect of gain, in the learning of the pupils. This knowledge should direct her procedure.

It is suggested that we have in our school system for the improvement of teaching, not a group of wandering, over-

burdened "supervisors," but a bureau of approachable "advisers" who will have the confidence of the teachers in service, on account of their past experience in the classroom and their reputation for scholarship and sympathetic understanding of the problems of both teachers and pupils. They should have leisure for scheduled as well as requested conference with the teachers. Moreover, they should be prepared to convey to them information concerning new educational movements in any part of the world—information such as the teachers will not have the time or the opportunity to gather for themselves. The advisers should read carefully educational magazines, and economize instruction by giving to the teachers the main points of view set forth in worth-while articles. For instance, one number—October, November, December—1927—of *Progressive Education* provides many interesting facts in reference to the "changing college" with which even elementary teachers should be familiar.

Of course it is understood that all teaching Orders in the United States give their subjects the benefit of the educational ideas to be found in the *Catholic World* and in *Thought* as well as in such periodicals as *AMERICA* and the *Commonweal*; quotations from such Catholic writings would therefore, be superfluous here.

Since it is obvious that advisers are by their very nature constructive agents; and since supervisors have, alas! often proved destructive agents in the educational field, few will hesitate in deciding which term and which office should survive—"adviser" or "supervisor."

THE STREET SPRINKLER

The sun beats wildly on the avenue,
On summer afternoons, from two to three.
The cool cathedral hides a pious few
Who wander in to worship, listlessly.

This is the hour the little dove will go
Under the bell shade in the open tower,
To eye the idlers in the heat below,
In treeless yards, on stoops without a flower.

And laggardly the crawling steeple clock
Scissors its golden fingers like a snail;
And under awnings, wilted ladies rock,
And old folk die, and melting babies ail.

This is the hour of terror for the soul,
When dignity departs, and man is made
A fleshy fabric panting for a dole
Of some such silly thing as—lemonade.

But God to dreamers even now is kind,
Remembering their ecstasy in May;
July shall serve us beauty in a rind:—
Ironical loveliness will do, today.

And you and I shall see a wain of mist,
A sprinkling cart, a wagonload of rain,
When whistling teamsters keep their summer tryst
And drive their bubbling barrels in the lane.

So close your eyes, and let your fancy hear
A breeze of waters blow like leaves and wings;
And cup your lifted hand, and let your ear
Be sweetly filled with luscious listenings.

LEONARD FEENEY, S.J.

With Scrip and Staff

THE National Catholic Student Leadership Convention, which will be held in St. Louis, August 17 to 19, ought to give a powerful push forward to the layman's work in this country. A minimum of ninety-seven delegates, representing nineteen different educational institutions in Chicago and vicinity, will attend from Chicago alone. The leader of the Chicago group, William Conley, who has just won the North Central States oratorical championship at Columbus, Ohio, and is a competitor for the National championship at Los Angeles, has a comprehensive view of what Catholic action means, which he will lay before the Convention. He sums it up:

Catholic Action means for the Catholic student an active interest in Catholic higher education, in wholesome forms of entertainment and recreation, in the "Respect Women" Crusade, in student lectures and debates, in the Holy Name Society, in civic and social problems, total abstinence, lay retreats, Catholic charities, peace, Catholic fraternal and social organizations and in the cessation of the Mexican persecution.

Besides Catholic Action, some of the topics to be discussed will "The Holy Eucharist and the Mission"; "The Catholic Student and the Liturgical Movement"; and "The Catholic Student and Catholic Literature and Art."

WITH the pot bubbling for Catholic Action, why cannot some of it bubble over, especially in the vacation time, on the scattered Catholics whom no priest or even missionary can reach? The Baptists do not forget these people. Why then, should we?

In the *Federal Council Bulletin*, for June, the Rev. Charles L. White, Executive Secretary of the Baptist Home Missions Council, gives the three classes that he considers are hardest to reach for the Church in this country.

First, there are the scattered, such as the "unattached men and women who constitute the railroad section crews that maintain the roadbeds of railroad systems." He continues:

We need to remember, too, the great number of families and individuals who are living near or in the smaller mining communities; the railroad building crews; desert homesteaders waiting for the often long-delayed opening of irrigation projects, some of which are never completed; oil-drilling crews; sheep-herders and cattlemen who often have their families in lonely places; canyon and mountain dwellers; the people who have their homes in the sandhill grazing lands; those who live in canal boats and dwellers along waterways, not touched by transportation; new settlers in cut-over lands; laborers in logging camps and dragging crews in the swamp regions. These people, who must not be left without the Gospel, number many hundreds of thousands and the boys and girls in these homes, if reached and educated, would go far toward leavening the nation.

The second class is made up of those who are on the move. Many farmers, he points out, are continually moving, especially those who are running on shares. Besides the young people, who travel or work during vacation, he adds:

Those who join the army or navy or enter the civil service are wanderers, as are sailors, teachers and preachers. Workers in the mines, in the lumber camps, on the railroads, traveling sales-

men, sign-painters, explorers for minerals and builders of pipe lines, have no stationary abode. We are surprised to learn of the large number of itinerant carpenters, plumbers, masons, roofers, barbers, book agents, waiters, hotel employes, garage men, chauffeurs and household servants. Wholesale houses, insurance, banking and other corporations, local or interstate in character, keep their agents away from home much of the time. The season workers who harvest the crops or toil in canneries are migrants and are very hard to reach.

This is apart from the innumerable persons, young and old, who lead a somewhat nomadic life for part of the year, in travel, vacation, visits, etc., since the advent of the automobile.

Catholic lighthouse keepers, coast-guardsmen and men in the Forestry service may not be numerous, but where such are found, they and their wives and families have troublesome problems to face.

The British Apostleship of the Sea, of which Mr. Arthur Gannon is the untiring organizer, is the only link with the Faith and salvation for thousands of Catholic seamen scattered all over the world. With the slenderest of resources it has achieved wonders from its office at 66 Victoria Street, London, S. W. 1.

THE Apostleship of the Sea is a work of organized effort. But even without organization, or with the minimum of organization, what an immense work could be accomplished by our Catholic students if they would try to reach some of these scattered or wandering folk in their summer vacations!

The plan of a "Catechists' Training Camp" has already been set on foot by a group of Catholic students for work among the people of the Appalachian Mountains during the summer months. The college student cannot do the work that is peculiar to the priest, but he can do an immense amount in spreading a knowledge of the Faith, in showing people how they can resume their connection, long since broken, perhaps, with the Church, and in providing them with good literature and periodicals. With a professor in the Catholic college as a guide, a group of students can easily prepare during the school year for some concerted action during the summer months, and get the finest kind of vacation out of it into the bargain.

Not long ago I read of a group of Quaker boys—professed pacifists—who are planning to tour the country this summer "adventuring for peace," as they say. With a tent, a tin-lizzie and duffle-bags they expect to wander from village to village, preaching the beauties of peace and the horrors of war. Whatever may be thought of the doctrines they proclaim, these youngsters will be sure of two things: they will get, as a rule, a favorable reception, and the fun they will knock out of their adventure will more than offset an occasional rebuff. It is only a suggestion as to many possibilities open to Catholic students for the use of their own vacation: provided, that only those take part who have been pronounced fit for it by competent authority, that they undergo a short, but well-planned training, and are under some kind of direction, if possible, in the course of their summer apostolate.

A GAIN my thoughts revert to the Oriental Catholic students, Chinese, Japanese and Filipinos, scattered throughout our American secular colleges and universities. The suggestion has been made that our Newman Clubs interest themselves particularly in these young men. Who can tell the power of a young man like Mr. George Chao, who studied journalism and was converted to the Catholic Faith at Notre Dame University, and is now studying for the doctorate at Louvain in Belgium, that he may have a solid foundation in Catholic philosophy whereby to defend the truth upon his return to China?

Louvain is ideal in its care of the Chinese students, who enjoy there a delightful club house, chapel, and reunions. It took the marvellous energy and personality of Father Lebbe, a Vincentian priest, to set this work on foot. It is Father Lebbe who is accredited with bringing about the consecration of the first Chinese Bishops, and he is said to have recently made application for Chinese naturalization papers, to complete as far as possible his identification with his chosen mission field, for he is working under a Chinese Bishop.

Father George Marin, a missionary in China, writes as follows in *Jesuit Missions*:

Who will be the Father Lebbe of America? Ten men in the ten chief university cities of the United States could reap an untold harvest of souls for China by grouping Chinese students under Catholic auspices, placing them in true Catholic surroundings, showing them real Catholic sympathy and charity, and thus slowly but surely breaking down the barriers of ignorance or prejudice to bring finally to the light of Faith. . . .

Moreover, why could we not attract Chinese students to our Catholic universities, where they are practically unknown and where the desired result could be more easily accomplished? Burses for Chinese students, donated by far-seeing Catholics, would be a sound and far-reaching apostolate. May America, so attractive to the Chinese, not fail in its first duty toward them, namely, to share with them its greatest wealth, the Catholic Faith of the chosen few!

The same can be said of our Japanese and Filipino students, not to speak of those from our other insular possessions. Merely in the field of scattered Catholics at home, and that of Oriental students from abroad, our student leaders have an abundant opportunity for Catholic Action.

THE PILGRIM.

SERENITY

With how much care and fret and useless trouble
We build our souls of unsubstantial things,
Until our minds grow ill, our bodies double!
For, lacking wisdom, all our striving brings
Serenity no nearer. And the springs
Of joy we might have found are choked with stubble.
About our roofless, ruined walls of rubble
Doubts brush, like bats, our faces with their wings.

We have not learned that ancient pagan calm
With which men firm in courage met despair;
Nor peace, which is the Christian's secret charm;
Nor nature's grave serenity; the air
Of starlit evening, and a quiet river,
And death a wind to cool the hottest fever.

THEODORE MAYNARD.

Literature

Laurence Binyon

MARK J. McNEAL, S.J.

IN an American periodical which reached me at Tokyo in the early days of that unforgettable year 1923, the year of the great earthquake, I read the following lines. They struck with the throb and clang of harpstrings on my ears and formed my introduction to Laurence Binyon. They appeared under the title, "Prelude," and they are the opening lines of his poem, "The Sirens, an ode."

I remember a night of my youth, I remember a night
Soundless!

The earth and the sea were a shadow, but over me opened
Heaven unto uttermost heaven, and height unto height
Boundless

With stars, with stars, with stars.

As I finished this introductory fragment and laid down my magazine, "Here," said I to myself, "is a writer who has read Greek and imbibed the very spirit of the ancient rhythm; here is one whose hand spans the gamut from the classics to the Anglo-Saxon rhymeless meters and who can, at will, play an accompaniment in 'the ripple of laughing rhyme' with the most conventional of versifiers."

Where could I find something more about him? An anthology of modern verse which I picked up some two years later, had not so much as a line by him or about him. Two years more and, at Manila, I learned that he was born in 1869 (younger generation please take notice), that he had been graduated from Oxford and that he was occupied as Assistant Keeper of Oriental Prints and Drawings in the British Museum. Another year or so and, walking along Hollywood Boulevard, I espied a gem of Spanish architecture which tempted me to enter and investigate. It was the Public Library of the cinema capital. There I got hold of "Auguries" and the full text of "The Sirens" and learned something of Binyon's depth and range. Both are considerable. My first impression had not been misleading. "Auguries" and "The Sirens" are separated by the chasm of the European War, and the remarkable thing about them is that the later poem is the more youthful and irrepressibly optimistic.

In depth, Binyon challenges Francis Thompson; in range, he excels him. His imagery is as ethereal as that of the great Catholic singer and it is less vague. Binyon's vocabulary is rich and fresh but never tortured and fretted like that of the "Hound of Heaven" and kindred pieces. Binyon's sense of the beauty and holiness of childhood is refreshing in an age when nothing is esteemed real that has not been well smoked with passion. To Binyon the child is a seer.

What wonder of what hope dost thou enfold,
Whose eyes are all filled with futurity?

or again,

You want not a word to tell
What lies beyond our guess
And springs like a sparkling well
In a lovely speechlessness.

"The Bowl of Water" is a perfect idyl of child life as

artless as the best of Wordsworth and its imagery is as sharp and defined as cut glass.

A notable characteristic of Binyon is the mobility of his images; even things at rest are made to suggest motion. We feel this while reading the "Tiger-lily" where the flower is likened to a flame.

But thou, seven-throated Flower of Fire,
Sombring all the shadows near thee
Dost still, as if the night did fear thee,
Glory amid the failing hues
And this invading dusk refuse,
And breathing out thy languid spice
My spirit to thine own entice.

This last line strikes one of the key-notes of Binyon's poetical philosophy: Nature is ever pursuing Man, as God is pursuing him in "the Hound of Heaven." Like Wordsworth, Binyon is a nature-poet. To him, as to Shelley, the world-soul is love and the poet's bliss is to respond to the constant invitation offered by the perpetual motion of Nature. "This is life, this is home, to be poured as a stream, as a song."

The above line, moreover, illustrates a rhythmical device which links Binyon to our own Lanier, whom he resembles in several other respects. I allude here to the use of the anapestic pentameter either alone or in combination with normal blank verse. Other contacts with Lanier are found in Binyon's ecstatic description of sunrise and his inward sense of the speech and melody that pervade the silence of dawn. It would be interesting to compare Binyon's "Forest Pine" with Lanier's apostrophe to the live-oak.

Echoes and reminiscences of several other poets also occur in Binyon's work. Sometimes the echo is in the rhythm, where a striking resemblance to some line of Whitman, Noyes or Lanier may be perceived. Again it is in the vocabulary, as when he drops for a time into the quaint phraseology of William Morris. Yet again it is in the accumulation of epithet and a certain subtle undertone of thought that harks back to some old Greek choral, as:

Waters empty and outcast, O barren waters!
What have your wastes to do
With the earth-treader, the earth-tiller; this frail
Body of man; the sower, whom the green shoot gladdens;
Hewer of trees; the builder, who houses him from the bleak winds,
And whom awaits at last long peace beneath the grass
In soil his fathers knew?

Such echoes and reminiscences smack naught of plagiarism but afford the reader the rare pleasure of contact with a well-stored mind that has read widely and deeply and remembered well with a vitalizing memory that does not merely keep good things in cold storage.

A poet who appreciates the dignity of the child must have a noble idea of man and his destiny. Man's dignity Binyon derives from two main sources, the fact that he is "known to the Unknown; chosen, charmed, endangered"; and the fact that "what shakes this bosom shall reverberate through ages unconceived." Grand as is Nature, and Binyon seems to worship her with an almost pantheistic idolatry, yet

I, thy endless sorrow, Earth,
Dwell in the glory of God's desire,

That kneads for ever in the flesh
Of man, to make his spirit afresh,
A marvel more than all thy wandering seas,
And mightier than thy caverned mysteries.

When Nature has run through all its changes and rendered to man every service of which it is capable,

Then this mind of cloud and rue
Shall in eternal mind be new,
Mirror of God, pure and alone,
See and be seen, know and be known.

Such a destiny of man is as high as can be expected of a poetical philosophy which makes no pretense of being supernatural. So dignified a concept of man connotes a noble ideal of man's supreme passion, love. Binyon does not disappoint us. Far from the animalistic realism of anti-Victorians, this poet presents us with ideals of love kindred to those set forth by Dante and his school. Thus in "Towers of Italy":

The hills lift a loneliness around;
But my love has a light about her head;
And as if they uttered names renowned,
Bells from the towers to the silences resound—
Voices of the youth of the dead!

and in "The Porch of Stars":

the night
Throbs through us, O love, with its worlds of light,
And mingles us in glory of one breath,
One infinite ignorance of Time and Death.

A sane and noble patriotism, far from chauvinistic nationalism, finds expression in the three portrayals of England, Nature's England, the Realist's England and the Patriot's England, in "Thunder on the Downs."

Laurence Binyon's Muse is not suited to the sordid realism which nowadays passes for sincerity. This is evident from "The Tram" where our poet resembles Homer in his nodding capacity. It is only fair, too, for us to remark here that this writer's syntax is often involved to a degree that suggests the tortuous constructions found in Greek choruses. Too frequent, moreover, are the ambiguities due to the use of words which in English may be either noun, adjective or verb, as though the poet had forgotten that an uninflected language cannot undergo the inversions and suspenses of the classic tongues.

"The Sirens" is a noble poem, probably the noblest yet produced in the twentieth century. It abounds in passages of Pindaric magnificence and romantic beauty. It sounds, and often with admirable skill, every note in the gamut of English prosody and ventures among modern rhythmical licenses with the freedom due to early discipline and self-restraint. It is rich in electric flashes of imagery expressed in a phraseology which is as free from the commonplace and vulgar as it is from the overwrought and recondite. The theme of the poem is set forth in the closing lines of the "Prelude":

But thus to be sought from afar by phantom waves,
In the still of the night to be neared by stooping stars,
As if all immensity sought for a home in the mind
At its core,
This draws my dark being up from its secret caves,
And the flesh is no longer a home, nor can comforting Earth
Shelter me more.

This reaching down of God through nature to the soul of man forms the kinship between "The Sirens" and the "Hound of Heaven." In fact the two poems are mutually antiphonic. Thompson deals with the individual soul and mainly with its interior life. Binyon deals with the species man and for the most part with his outward objects of desire and effort. These objects are the sirens that lure him to exhaustion. In the "Hound," God is pursuing man and driving him from one heart-refuge to another till the prey is cornered. In the "Sirens," God is luring man upward and outward till

Vision that dawns beyond knowledge shall deliver him
From all that flattered, threatened, foiled, betrayed.
Lo, having nothing, he is free of all the universe,
And where light is, he enters unafraid.

It is refreshing to find a poet who meets optimistically the yearnings and triumphs of a materialistic age and wrenches from them a spiritual treasure for his contemporaries and an heirloom for their children.

REVIEWS

Rome and Reunion. By ABBE J. CALVET. Translated by the Rev. W. C. Turney, S.S.J.E. Milwaukee: Morehouse Publishing Company. \$2.00.

The fact that Lord Halifax writes the preface to this volume and that it is translated by another Anglican will create a presumption that all is not right with the book, notwithstanding it carries a French imprimatur, (1921). Its author, the Abbé J. Calvet, is one of that liberal school of French Catholic thought whose pronounced exponent was the late Abbé Portal. Its nine chapters are a series of novena sermons, unfortunately not always historically accurate nor, if we test them by the present Holy Father's encyclical on Church Unity, entirely orthodox. They manifest a spirit of compromise and include many sentiments which, innocent enough perhaps in their wording, are subject to questionable interpretations hardly representative of Catholic spirit. Thus the author condones to an extent the "branch" of Christ's Church, and seems to subscribe to the proposition that the unity guaranteed to His Divine foundation has actually failed. Reunion he defines as a proposal "only to unite externally and completely those individuals and communions which are already virtually united by identity of belief." When speaking of this, he says: "No one is asked to make the submission, but rather to enter the unity," a concession that scarcely echoes the Papal pronouncement. The statement that the Church of England "has clung to Catholic dogma and the priesthood" is hardly compatible with Leo XIII's authoritative declaration that Anglicanism has no genuine priesthood, or with the rejection by so many of its adherents of dogmas that are unquestionably part of the great deposit of Faith. It is to be noted that the sermons of Abbé Calvet were preached some seven years ago, though the introduction of Lord Halifax is, at least by implication, misleading and misrepresentative on this score, creating the impression that they are part of the most recent phases of the reunion discussion.

W. I. L.

La Fayette. By HENRY DWIGHT SEDGWICK. Indianapolis: The Bobbs-Merrill Company. \$5.00.

Though not of our country and though his stay among us was of the briefest, La Fayette is undoubtedly better known and more highly appreciated by our people than by his own. He aspired to the purest democracy reduced to actual conditions. This he found in the United States rather than in France, and this actualization of an ideal has made the United States more sympathetic to him than France was or has been. Mr. Sedgwick has composed his biography of La Fayette mainly from the viewpoint of his subject's democratic philosophy. La Fayette never modi-

fied this attitude towards government. Though born to the French Court and reared with the princes and nobility, he abandoned his future prospects, as well as his sixteen year old wife, in order to serve in the American army as a Major General, at the age of twenty. The mutual affection and admiration that existed between Washington and La Fayette is one of the examples of rare friendship in our history. La Fayette became the idol of the united Colonies, and when he returned to France in time for the beginnings of the French Revolution, he made himself the most influential man in his country. But his own constitutional democracy clashed with the extremes of the Revolutionists. He escaped death but not prison, opposed Napoleon but managed to survive him, and in 1830 was the hero of a third revolutionary movement. The portrait of La Fayette drawn by Mr. Sedgwick is most sympathetic and most alluringly noble. It defends him from the imputations usually made against him, though it does admit defects and weaknesses in his character. But happily the author grants no quarter to those who say a word against the moral qualities of La Fayette or who find any but the warmest love between him and his wife, a Catholic of the sternest fiber. Mr. Sedgwick's La Fayette is worthy of a place in our national gallery of patriots.

F. X. T.

Ebony and Topaz: A Collectanea. Edited by CHARLES S. JOHNSON. National Urban League, 17 Madison Avenue, New York. \$3.00.

This is an interesting collection of articles, sketches, studies, poems and pictures either by Negro authors or touching on the problems of the Negro. Most of them are culled from the pages of the well-known magazine, *Opportunity*, devoted to the interests of the colored race. For those unfamiliar with the recent developments of Negro thought and literature, "Ebony and Topaz" affords a good introduction to this often little-known field. In his preface, the compiler roughly classifies the material as follows: matter concerned with Negro folk life itself; studies of interesting careers and achievements in the past; racial problems and attitudes, from the students' point of view; and modern Negro self-appraisal and criticism. Probably the total impression that one will obtain from the collection is that which seems to be the truest general statement about the characteristics and the achievements of the colored race in this country: that general statements predicated about American Negroes are all apt to be misleading, and that the truest estimate will be arrived at by considering them simply as men and women widely varying according to individual character and varying opportunity, but exposed to certain rather common handicaps. Among the historical material there is an account, furnished by the patient investigations of Dr. Schomburg, of the famous *Magister Latinus* of Granada, Juan Latino, with a facsimile of the privilege granted by the King of Spain on October 30, 1572, to print the first book of poetry by a Negro, and of the title page of Latino's book of epigrams on King Philip, Pius V, Don Juan of Austria, and the battle of Lepanto. Coming from the oldest to the newest times, T. Arnold Hill, Ellsworth Faris, William Pickens, E. F. Frazier, George I. Schuyler and Theophilus Lewis give each their own contribution, seriously or, in one case, touched with irony, to the analysis of the Negro's position in the modern world. The very last contribution in the book, "And He Passed By," has keen thought and pathos.

J. L. F.

Prophets True and False. By OSWALD GARRISON VILLARD. New York: Alfred Knopf. \$3.50.

This portrait gallery of politicians and officeholders has a special timeliness for the Presidential year. Mr. Villard, the gifted editor of the *Nation*, places on exhibition his workmanlike sketches of twenty-seven outstanding figures, including, of course, Alfred E. Smith and Herbert Hoover. They are by no means drawings in black and white, but rather they are highly colored by the author's personal likes and dislikes. Whether or not these are well-founded one does not presume to say. Among the favorites are such figures as Senators Reed, Norris, and La Follette, Mrs. Shaw, Karl Bitter, and Henry Lee Higginson.

The author evidently abhors radicalism wherever and whenever it is found and admires with equal fervor unselfishness, sincerity and hard work. It is only in an unguarded moment that anything like bitterness or vindictiveness becomes evident in this work. Mr. Hearst, Colonel House and Woodrow Wilson have evidently been harrowing disappointments to this champion of minority causes and inveterate defender of the efficacy of democratic Government. But if Mr. Villard sees tragedy in Woodrow Wilson's career, he is prepared to read no auspicious predictions from the results of the Kansas City convention. For he finds in Herbert Hoover inexcusable inactivity during the scandals of the Harding regime, pre-convention silence on a number of very important issues, and an amazing lapse from the Quaker faith of non-resistance. On the other hand, Mr. Villard gives evidence of having fallen under the spell of Governor Smith's personality. The "Governor extraordinary" represents to him, kindness, devotion to work as well as remarkable executive ability. He has a word of apology for Smith's faults and shortcomings and cherishes the hope of revealing in his "the acid test of America's democracy." Undoubtedly this effort of separating the true and the false prophets may add to the author's many disappointments; his voluntary contributions to a political "Who's Who" may not receive ready acceptance and it certainly will not win easy approval. Yet though the sketches fail to convince, they cannot be robbed of their interest nor can their importance and significance be lessened.

J. G.

BOOKS AND AUTHORS

Testing American Liberties.—The sub-title to "American Inquisitors" (Macmillan. \$1.25), by Walter Lippmann, describes it as a commentary on Dayton and Chicago. Its chapters represent a series of talks given by the author at the University of Virginia, and are concerned chiefly with considering the position in which public-school teachers today find themselves regarding liberty of expression in the classroom. The recent fundamentalist agitation in Dayton, and Chicago's historical inquisition are, in the mind of the author, not isolated affairs but types of the contemporary conflict between freedom and authority in the fields of religion and history. Conservative readers will hardly agree with the Jeffersonian principle that Mr. Lippmann makes his own, that the "conclusions reached by the free use of the human reason should and will prevail over all conclusions guaranteed by custom, or revelation, or authority." His philosophy may be liberal but it is not sound. As for the relation of reason to Revelation and authority, it might be well for him and those who read his volume also to look into "The Belief of Catholics" by Father Ronald Knox, where it is demonstrated, among other things, that one of the most reasonable processes of which man is capable is to accept the guarantees of Revelation and authority.

The fundamental error of Arthur Garfield Hays in "Let Freedom Ring" (Boni and Liveright. \$2.50), is that he does not make or keep clear the fundamental difference between liberty and license. What he says is in part true, that there is much trampling of individual and group liberties going on in the country, but it is hard to agree that he offers the remedy for the situation. Freedom does not mean that one may do anything without consideration of other people's rights, of nature's laws, or of Government legislation. The author tends to indulge in such sweeping statements as "There is no such thing as freedom of speech or assemblage concerning any subject that really matters." Because it is iconoclastic the book will be popular in certain quarters notwithstanding it is full of inconsistencies and, in the presentation of many of its facts, grossly misleading. The danger from such volumes is that they are apt to be seized on by radicals to justify their principles and practices, and to be sparks that may enkindle a lamentable conflagration.

For Theological Libraries.—As a sort of complement to the popular "Pohle-Preuss" volumes, their editor has made a free adaptation of the "Lehrbuch der Apologetik" of the Rev. John Brunsmann, S.V.D., under the title "A Handbook of Fundamental

Theology" (Herder. \$2.50). This first of a projected series will serve as a general introduction to fundamental theology, covering the field of natural theology. After an exhaustive treatise on the nature, necessity, method and history of fundamental theology, the essence of religion and its position in the life of the nations is treated. This examination of religion as such and of the need man has for it, along with a consideration of its universality, paves the way for the more ready reception of supernatural religion.

Pastors and others who find themselves troubled with the procedure entailed in cases which they must refer to the various matrimonial tribunals will welcome the work in which the Rev. Theodore Labouré, O.M.I., and the Hon. William H. Byrnes, of the New Orleans bench, have collaborated, under the title "Procedure in the Diocesan Matrimonial Courts of First Instance" (Benziger. \$4.60). It includes both the theoretical and practical side of the laws of the Church covering this very technical matter. The organization and the processes of the court are fully explained, along with the full procedure in a trial whether in a tribunal of first instance or on appeal. Its value is enhanced by constant references to the Code and by more than a hundred pages of forms.

As an introductory volume to a complete treatment of the Divinity of the Christian religion, Wenceslaus Pohl has compiled "De Vera Religione Quaestiones Selectae" (Herder. \$3.00). After an introductory discussion on the basic principles governing knowledge of the existence of God and an examination of these arguments the author treats of religion and Revelation in particular.—A third edition, following two earlier manuscript editions, of "Ius Canonicum Religiosorum" (Herder. \$2.85), is announced from the pen of the Rev. Josephus Pejska, C.S.S.R. It covers the entire field of Canon Law as it touches Religions.—A sixteenth edition, entirely revised, is also announced of "Histoire du Dogme de la Trinité des Origines au Concile de Nicée" (Paris: Beauchesne), by the Rev. Jules Lebreton, S.J. The first volume off the press deals with the historical beginnings of the dogma.—Adding to his series on the Sacraments, the Rev. Adhémar d'Alès, S.J., publishes his lectures "De Baptismo et Confirmatione" (Paris: Beauchesne). Though primarily intended for the classroom, the numerous citations and the well-ordered bibliography found in this volume make it a valuable addition to the theological library.—"De Cultu Eucharistici Cordis Jesu" (Paris: Beauchesne) by the Rev. Desideratus Castelain, C.S.S.R., recalls the history of this devotion, explains the points of doctrine connected with it, gathers together all the documents and reprints the office and the Mass for this feast.

Cloister Memories.—Though the laity assumes that our convents are redolent of holiness and piety, it has not been the vogue, except with the few canonized saints, to lift the veil that hides their edifying lives from the world. Recently, however, the custom has been changing, and unquestionably for the greater inspiration and devotion of the faithful. In "The Life of Sister Mary Celeste of the Will of God" (London: Burns, Oates), a Redemptoristine tells in very graceful English the brief story of one of her holy Sisters. The subject of the sketch passed her life in the seclusion, first of the domestic hearth, then of a workshop, and finally of the cloister, everywhere characterized by the quiet but consistent practice of those solid virtues that test personal sanctity. Sister Celeste was born in Brussels August 7, 1875, and after some years spent with the Redemptoristine contemplatives at Malines closed her useful career at Scala, the cradle of the Order, where she was long Superioress. Shadows and sunshine freely mingle in her life-picture to make it interesting and instructive reading.

One of the remarkable conversions to the Church in the early nineteenth century was that of Louis Bautain, famous Strasburg professor of philosophy. Though his subsequent career in the Church and the sacred ministry was rather checkered, he is still remembered for having formed the Society of the Priests of St. Louis. Out of this institution grew the Sisters of St. Louis, and

a member of their congregation tells in "Origin of the Sisters of St. Louis" (Dublin: Brown and Nolan. 7/6), the story of their founder and foundation. The volume is a sympathetic and not uninteresting memoir of a distinguished and scholarly man. Probably it will make its best appeal on this side of the Atlantic to the children of Erin familiar with the excellent school work of the Sisters whose convents dot their native land.

The "Memoirs of Mother Mary Aquinata Fiegler, O.P." (Grand Rapids: James Bayne Company), is the record of another modern nun who sanctified herself in the cloister. The account is from the pen of Sister Mary Philomena Kildee, O.P. Mother Aquinata was a valiant woman of marked executive ability. Born in Germany in 1848 and emigrating early to the United States, she was one of the pioneers of Dominican activity in Michigan, where she spent most of her life in fruitful work for souls. Bishop Pinten, who writes the foreword of the volume, summarizes it splendidly by saying: "It is the history of a soul that read and studied the holy Gospels, accepted the evangelical counsels, walked honestly in the day, and gradually put on the Lord Jesus Christ and lived according to the religious rule of life given by St. Augustine. It is not a 'love story' in the ordinary sense, but it is a story of love pure, holy, strong as death."

Meditations and Conferences.—Adapting rather than translating a well-known German book, the Rev. Francis J. Hagganey, S.J., offers in "The Savior as St. Matthew Saw Him" (Herder. \$2.50), the first volume of a meditation series on the first Gospel for the use of priests and Religious. While following the general plan and embodying the greater part of the original work, the English editor has given it a wider scope and adapted it to local conditions. The introduction has been notably enlarged by the inclusion of information unfamiliar to non-clerical readers but most helpful for their proper understanding and appreciation of the subsequent meditations. The present volume takes in the matter of the first three chapters of St. Matthew's Gospel. Those who use it will be particularly helped in their prayer by the definiteness with which the various practical conclusions which the material suggests, are indicated.

Mother Clara Fey of the Poor Child Jesus is not unknown to our nuns and Sisters. In "Thoughts for Meditation" (Benziger. \$2.60), they will find some helpful suggestions for their spiritual life, originally published for the exclusive use of her Religious daughters. The points, which are brief and practical, are arranged according to the ecclesiastical seasons. They especially stress great personal love for Our Lord in the Eucharist and for His Sacred Heart and get added significance because they are plentifully reinforced by apt Scripture texts.

Religious women will also find nourishment for their souls in the two volumes of "Conferences on the Interior Life for Sisterhoods" (Herder. \$2.50), by the Rev. A. M. Skelly, O.P. They are a fervent call to holiness of life. The writer groups his thoughts under the familiar headings, the purgative and illuminative ways. Possibly the distinguished author will offer something on the unitive way later. The first volume includes a splendid supplement on the priestly character and office. One wonders, however, what special appropriateness such subjects have for conference matter to sisterhoods.

The eminent scholar, Aidan Cardinal Gasquet, O.S.B., has combined his historical knowledge and literary grace in his clear, concise expositions of some externals of Catholic devotion. "Sacramentals and Some Catholic Practices" (St. Paul, Minn.: Lohmann. \$1.25), deals with the origins and purposes of such sacramentals as Holy Water, Incense, the Sign of the Cross, the Crucifix, Ashes, Palms, etc., and also with Blessings and Consecrations, the Honor and Intercession of Saints and Angels. It is an excellent book for converts as well as for the Faithful who need enlightenment on these points.

The novel arrangement of the meditations, the deep sincerity and the sound spirituality which characterize "Le Crucifix" (Paris: Letheilleux), by the Rev. L. E. Baragnon, O.P., make this retreat for priests a valuable addition to the ascetical library.

Ambition. Dark Princess. The Smaller Penny. The Torches Flare. Dawn.

It is a most dismally weak ending that Arthur Train puts to his latest story, "Ambition" (Scribners. \$2.00). The paltry solution of divorce may satisfy the author but it does not suit either the moral or the artistic standards of the reader. Mr. Train is best when he is dealing with his lawyers. In Simon Kent he had a character of whom he could have made much. But he sacrifices Simon to a less prominent place in favor of Clarice Hungerford, the wife whose social ambitions tended to wreck Simon's ambitions of being an honest, learned lawyer. Clarices have been pictured by others more competent than Mr. Train to treat of the climbers into a frivolous society, but Simons are the people whom Mr. Train knows best and with whom his significant writings deal.

Perhaps W. E. D. DuBois may help to a better understanding of the negro's struggle for recognition in the story he tells of the successful student of medicine who finds racial discrimination blocking further progress and ruining his hope of a career. But "Dark Princess" (Harcourt, Brace. \$2.00) in its fervor for fair play overlooks the true ideals of both the white and the colored races. One regrets the artificial expedient of the East Indian princess with her diamond-studded nostril. It dilutes the very real sympathy which is aroused for the negro in his struggle for self-expression and self-determination. Again, truth and the aspirations of the author's race are sometimes greatly obscured in the haze of sentimental melodrama which to Mr. DuBois is like a soothing potion.

Charles Berry, narrating the story of "The Smaller Penny" (Dutton. \$2.00) plays a perfect Watson to Gilmartin's Sherlock Holmes. There is a calmness about the logical detective which chills the excitement and interest which one generally associates with a story of this kind. It enables one to put the book aside at any time. But the curiosity aroused by the importance given to the strange penny is sure to bring one back in search of a solution. The author has so mastered the device of suspense, however, that one does not unravel the mystery until the final chapter. The characters are comparatively few, well-drawn and consistent, though a bit hasty in stepping on the scene at the author's mere mention of their names or his slightest desire to see them. One is, of course, quite glad to know that a thwarted vocation has not robbed the genial detective of the habit of attending early Mass.

If one is interested in the stage and the lives of the sophisticated and intellectual inhabitants of Greenwich Village, who are almost exclusively occupied with various phases of the theater, one may enjoy "The Torches Flare" (Scribners. \$2.50). Stark Young has permitted his characters to retain their individuality and has almost made some of them interesting. The girl from Mississippi, who came to New York in search of a career, is in striking contrast to her friends and associates. The author has portrayed a heroine who is most attractive and convincing but the most important feature of his story is its thorough account of the New York stage as it is seen by those who are in the closest contact with it and know its exacting demands.

The only feeling that Captain Berkeley strives to arouse in the appalling story of Nurse Cavell is a horror against war. Whatever reaction one might feel from the moving-picture portrayal of "Dawn" (Sears. \$2.00), the story itself as told by the same author who prepared the scenario is marked by its freedom from bitterness and a laudable endeavor to do justice to both sides. For most of his material Captain Berkeley has depended on the account of the trial written by the Belgian advocate who defended Nurse Cavell and by others who were in Brussels at the time. At times the imaginative element is strong and vivid, but never false or unjust. The emotional intensity of many situations is skilfully developed but never unduly prolonged or offensively emphasized. He has studied the mind and heart of his central figure without forgetting the hearts and minds of those who suffered much from the war. The story is simple, moving, masterly.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Our Lady's Church on Baronne Street

To the Editor of AMERICA:

The demolition of the beautiful and historic church of the Immaculate Conception, on Baronne Street, New Orleans, has been decreed.

I believe that it was the first church in the United States to be named after our Immaculate Mother after the proclamation of the dogma of the Immaculate Conception by Pope Pius IX.

I am not aware of any church in the United States that has such large attendance. Speaking conservatively, fully 5,000 persons visit this church daily, so that we have 1,625,000 passing through its doors each year.

To our great sorrow, it is now doomed, and given over to the demolisher and wrecker. We are trying to save everything we can, so as to be able, if we secure the financial means, to build a replica of this once beautiful church, the pride of the city of New Orleans.

New Orleans.

ALBERT BIEVER, S.J.

The Catholic Press and the Child

To the Editor of AMERICA:

In reply to the letter of W. L., of Montreal, which appeared in the issue of AMERICA for June 23, may I say a word in behalf of a Catholic school weekly—the one of which I am at present the editor—the *Sunday Companion*?

Had W. L. seen a copy, he would have noticed that it contains a current-news section, with brief items of interest to our Catholic teachers and children. It has the best of Catholic reading matter as well. Every single weekly issue contains a short story and a serial—always Catholic in tone without stressing religion. Every issue contains a Bible story attractively told, the Gospel for the Sunday, an explanation of the Gospel in simple terms for children, and a short life of some famous man or woman.

"Daddy Dan," a genial priest in one of our seminaries, conducts a page, and numbers thousands of boys and girls among his friends; the "Little Flower Circle" aims to fill the girls with school-and-parochial pride, under the direction of their teachers; "Father Tom," a director of the Society for the Propagation of the Faith, edits a page in the interest of missions, home and foreign, and there also may be found, appearing regularly, "Daily Helps," consisting of inspiring quotations for every day, "Things We See in Church," prize contests, etc.—all of absorbing interest to our children, as the many letters we receive testify.

I am not seeking free advertising for the *Sunday Companion*, but just a little recognition and appreciation. This very useful paper is now entering upon its thirtieth year; it has on its staff a number of writers, clerical and lay, whose work is of the highest type. I have seen remarks in print that may apply here. One is: "Before we start anything new let us support that which already exists," and the second: "We cannot have a real Catholic reading public unless we begin with the children."

New York.

GRACE KEON.

To the Editor of AMERICA:

Noticing the letter, "The Catholic Press and the Child," in the issue of AMERICA for June 23, impels me to refer to the *Bulletin* of the Lay Apostolate of the Catholic Press, which, to my mind, gives the best solution so far offered, not only for awakening the interest of the child, but for the development of interest in the Catholic press among all our people.

Its slogan, "In Every Catholic Home Belongs a Catholic Paper," and its advocacy of the local or diocesan paper, are of great im-

portance for the development of interest in the reading and support of Catholic newspapers and magazines.

Children like to read home news, school news, and Catholic events of all kinds; they learn the necessity of supporting Catholic papers and magazines; and, after they leave the school and become men and women, they will follow their parents in supporting our Catholic press.

Another point of great importance is the policy that foreigners should, besides the Catholic paper in their mother tongue, subscribe for a Catholic paper in the English language; because if children do not become interested in Catholic papers in our tongue, they will, as a rule, read no Catholic paper after they grow up.

If parents of foreign birth are interested in the spiritual welfare of their children, they will see to it that they are provided with papers in the language of the country.

St. Joseph, Mo.

R. A. W.

Fairy Tales and School Readers

To the Editor of AMERICA:

A correspondent objected recently to the numerous fairy tales that find a place in Catholic school readers. He would supplant them by moral stories of obedient children.

Now, to my mind, fairy tales form a highly moral literature in themselves. Wasn't it always because the prince was a *good* prince that he won the love of the beautiful princess? And on the other hand, didn't the wicked uncle who locked her up in the tower die a shameful death on the last page, just because he was *wicked*? What more ethical ending could be desired? But the friendly critic deploras the foolishness of talking cats and dogs and birds. There have been and still are many asses in the world, but it was only Balaam's ass that went down in history for being such a famous conversationalist. And who, I ask, would forego the pleasures of the sprightly discourse in "Alice in Wonderland" or "The Hunting of the Snark," simply because the so-called "dumb creation" loosened the strings of its speech? Do we call Aesop and LaFontaine trivial, because their characters were animals? Must we frown down upon Reynard the Fox and Chanticleer? Shall we sacrifice the fanciful "Midsummer-Night's Dream" on the altar of cold facts?

When I was younger, my companions used to say "Let's pretend—" and then wonderful things, wonderfully foolish and childish things perhaps, happened. Sometimes I think parents should say the same thing to themselves: "Let's pretend—pretend that our children are really children." Then they would understand that these little tots have eager, restless imaginations that do *not* find an adequate outlet in prosaic accounts of little boys and girls who are always obedient.

Let the mothers and fathers think back over the stories of their youth. Which ones stand out most clearly? Not those, I venture to say, that carried the deepest moral. Children are mimics. They unconsciously imitate what they see their elders doing. If, therefore, the "grown-ups" are careful in matters of obedience, the children will follow their lead. Example is stronger than precept, and we may dip into fairy lore, unharmed.

St. Louis.

JOSEPHINE MULVIHILL.

Catholic Libraries

To the Editor of AMERICA:

I was pleased to see mention in your columns of the library conducted by the Paulist Fathers at 615 West 147th Street, New York City. I wish I could express the pleasure and profit I have derived from it. The list of books is varied. One may obtain a most learned book of theology or a light book of fiction. Not even the children are forgotten, for there is a long list of juvenile books. As a teacher I have found the library most helpful.

I wish that more of our Catholic youth knew the treasures which lie hidden in this library and used them.

May God bless the endeavor of the Catholic Unity League to spread good literature and make this world a better place to live in.

Westerly, R. I.

S. M. F.